THE CHURCHMAN.

Vol. XIII.—No. 20. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. Whole Number 644.

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From the English Churchman.

DR. PUSEY'S SERMON.

Sir,—Many persons may be rendered anxious by the false statements which have appeared respecting Dr. Pusey's late sermon, and be glad to have some account of the real nature of it. I have read the sermon with great care, and, as far as I am capable of forming a judgment, I have no hesitation in saying, that there is no discourse more perfectly sound and orthodox in doctrine, more beautiful in composition, or more fervent in charity and devotion, that I have ever met with in the English language. The sermon is not of a controversial, but of a practical and devotional character. Indeed, at the commencement, Dr. Pusey uses the following affecting words:—

"Would that in the deep joy of this our Easter festival, the pledge of our sealed forgiveness, and the earnest of endless life in God, we could, for His sake by whom we have been redeemed, lay aside our wearisome strifes, and that to speak of the mysteries of divine love might not become the occasion of unloving and irreverent disputings!"

My only reason for writing these few lines is to allay the natural apprehensions of those who, with the fullest confidence in Dr. Pusey, may be disposed to fear that, with the best meaning and intentions, he may have fallen into some unguarded expressions. For such was my own feeling. But this is far from being the case; when the sermon is published, as I trust it will be, it will be seen by every unprejudiced person to be quite unexceptionable; nor is there in it anything to countenance Roman Catholic errors. Once the Council of Trent is spoken of, but that with no favorable mention, but the contrary.

I am Sir, yours,

A Bachelor of Divinity.

Oxford, May 30.

From the English Churchman of June 15.

Dr. Pusey and the Reformation.—A paragraph has gone the round of the papers, purporting to be an extract from a sermon recently delivered by the Rev. Dr. Pusey, in which he spoke of the Reformation as "that deplorable schism." The Rev. Edward Churton wrote to the Doctor on the subject, and received the following reply, which was sent to a Yorkshire paper, in the neighborhood of Mr. Churton's residence:—

"My dear Churton,—I never used any language designating the English Reformation as "that deplorable schism." But a person might speak with truth of a deplorable schism having taken place at that time, a schism which has weakened the Church miserably ever since.—The formal act of schism was not ours—we did not renounce their communion, but they ours. One may be very grateful to God for having brought our Church through the Reformation, and for all the blessings which He has bestowed upon her out of it, (as our Liturgy and the use of the cup in the holy communion,) and yet have a sorrowful feeling that much about the Reformation was not as it should be, and that we are suffering for this still. This is old George Herbert's feelings. In a word, we may be very dutiful, thankful Churchmen now, and yet confess our own sins and those of our forefathers.

I am your affectionate friend,

E. B. Pusey.

To the Rev. Edward Churton."

COMMUNICATIONS.

For the Churchman.

REVIEW.

Philip's Devotional Guides: Vol. 1, *Manly Piety in its Principles*. Vol. 2, *Manly Piety in its Spirit*. Vol. 3, *Manly Piety in its Realizations. By* Robert Philip, *Maberly Chapel*. Printed in London. Reprinted in New York.

(Concluded.)

Having in our last shown something of the mutual feeling between the congregation and their supplier of stimulating religious sentiment, we shall proceed in this to give some sort of notion of the possible terminus of such a career, and also some strong examples of the style. The first proposed object, first.

Vol. 2, p. 146. "To be the first preacher, the first orator, or the first writer of his age, is a distinction unworthy of *a great man* on its own account to covet. In this connection, his mind would as soon weary of it, as of wearing the iron crown of Charlemagne. It would be more than an incumbrance, it would be a curse, by throwing his mighty powers in upon himself, and loose upon each other. *He might soon become a dram drinker, from utter sickness of his own fame.*"

We remember hearing a story at which we laughed heartily. An Irishman, one of a nation the most of any the thrall of excitement, was told that Bonaparte had been sent to St. Helena. His informant asked him,

"Well, Paddy, what do you think he will do now?"

The answer was, "Sorrow bit o' me knows, yer honor, barren he takes to the dhrink."

The absurdity of supposing such a terminus to the career of a "great man," standing by itself, would appear very ridiculous—and yet we believe no one will laugh at it when taken as a comment on the above passage of Philip.

Here we have a preacher thought a great man by many, evidently conscious that he is so thought, and having no doubt something more than a twilight feeling that he is such indeed. This man contemplates "dram drinking" as a possible finale to a "great man's" course. It should seem as if he feared it for himself, or has at least the suspicion that his mental habits and moral position in some measure prepare him for it. We fear such, prepare for such an end. We know nothing of the man but from his book: and we say, that from their overwrought tone we are afraid that for such "a great man," "dram drinking" is a natural end.

This we would be understood to say not of Mr. Philip personally, but of preachers of the peculiar tone of which he is an example; and not in the sneering, slurring style of a Review, but as a settled and deliberate opinion upon a matter of physiological certainty. We know the physical exhaustion of even thinking in such a style as his, the wear and tear of being obliged in this style to preach twice or thrice on a Sunday, and perhaps as often during the week; we know that this style has been a favorite one with all denominations—save the Church—and in view of these facts we ask a question *which we never mean to be answered.*

How many of the clergymen of eminence in our large cities, who during the last half century preached in this exciting style, became confirmed and habitual dram drinkers?

"Nil de mortuis nisi bonum." This is the reason that we do not wish it answered. And we well remember the impression of unsuitableness and unnecessary malignity that flitted across our mind when an ardent advocate of the Temperance cause, a professor of religion, recounted to us with something of triumph the names of four or five such in the city of Blank; and, on inquiry, we found too much reason to suppose it true.

For ourselves, we are a Rechabite now of seven years' standing, and are satisfied; and yet we feel that the Manichaean Gospel of "Alcohol-the-Devil" is not exactly right; we believe that "excitement" is more so; and that a stand, and a solid one, must ere long be taken against it by the clergy of all denominations, notwithstanding the popular craving for such preaching—and a ceaseless flood of it.

And therefore, though we do not and cannot look upon dissenters as commissioned clergy; and have a persuasion that this tone we have been speaking about is a thing in its origin to be traced to sectarianism, and inseparable from it; and therefore despair of doing any good, by our remarks, to the sects as "bodies," still we can to individuals among them; and to them we say, If your people cannot bear calm expository preaching or doctrine, as most likely they will not; and your sermons must be in this fiery exciting style; it is, as you feel every time you leave the pulpit—a perpetual destruction to your physical powers. There are only two ways, physically, of counterbalancing the injury done to your shattered nervous system; counter irritants, as your predecessors of last age used many of them innocently, though there were no doubt some cases of what we above hinted at; the notions of the age, right or wrong, will not permit you to have recourse to this. Strong bodily labor then, and rigid self-denial in food and drink—this will enable you to hold up against it. Chop then or saw wood four or five hours each day, and be most rigorously abstemious, denying yourself all or the most of those comforts that men who are not in your position require and enjoy. We say this because we can plainly see that bronchitis, consumption, dyspepsy, sick headach, and all the varied train of diseases that are now carrying off so many good men before their time, are not so much disease as symptoms of the great clerical plague of over-excitement, and its universal consequence, physical exhaustion. For us of the Church, there is another Gospel than that of preaching, and happy shall we be when we find it out, and put it in practice.

We now proceed to the illustration of the style of preaching whose consequences we have seen, by passages from Philip, of which we shall now quote two. The first of these may seem naturally to require such a style; for the second, it is not to our taste—the reader may judge of it himself. The author, in speaking of the "invisibility" that belongs naturally to every thing eternal, and therefore real, had mentioned "hell" among the number, and then goes on in this strain:

"Shall I stop? Will you stop and turn fully from the way that leadeth down to the chambers of hell?"

"You cannot bear to hear me uncover destruction at this rate: I cannot bear to see you risking it.

"You think me harsh for thus dwelling upon eternal horrors: I think you frantic in neglecting the only 'Saviour from the wrath to come.'

"But I forget!—this is not a matter between you and me: What I think of you, or you of me, is not worth a thought at this moment.

"The God who has prepared this hell for Satan and his angels, and who gave his Son to save man from it, thinks you infatuated in neglecting this 'great salvation,' and asks in '*melting* amazement,' why will ye die?

"The Saviour who died to deliver from the wrath to come, thinks you ungrateful in keeping away from him, and asks, 'How oft would I have gathered you under my wings?'

"Angels are amazed, and cry down from their thrones, 'Who would not fear and glorify God, for the great day of his wrath is coming?'

"Well may all these cry, for, hark! the very hypocrites in Zion cry, 'Who can dwell with everlasting burnings?'"

I ask, are these the words of a man that has realized the awful subject he is upon? Are they not rather the rhetorical and irreverent talk of a hack orator, who, seeking as his *first object* to set his subject in the most striking and startling view, and having no fund of sober and godly solemnity of feeling, employs for that purpose the stalest and most clap-trap devices; frigid personation, tasteless antithesis, and violent interrogation? Is this the style and tone of the Church? Surely not. I believe there is not in New York, Philadelphia, or Boston, a congregation that would endure the foregoing piece of eloquence.

This subject Mr. Philip follows out in some twenty pages of the same character, extravagant rant when it is not common-place, and common-place when it is not extravagant rant, and both rant and common-place in the same stilted style.

Another extract upon the subject will be pretty much enough. Same vol. p. 136–7.

"Did you ever allow yourself to suppose the worst, *I mean for the sole purpose of escaping it?* It is, I know, too painful to dwell upon. *Indeed, the Spirit requires dragging in order to bring it to the brink of hell*, and *chaining in order to keep it there*, until it is willing to flee from the wrath to come. It is soon willing to forget the vision of that wrath, and to forget the revelation of it. *One look into the bottomless pit*, however, makes the soul cry out, 'Who can dwell with everlasting burnings?' *But the glance that extorts this shriek*, does not endear him 'that delivereth from the wrath to come,'" &c.

Horrible indeed is this rhetoric—most horrible, that such stuff should be submitted as religious reading to a Christian public, so called, by a man that calls himself a Christian minister. This unreal kind of exaggerated talk is that which has made our Universalists by thousands, stuff fit to scare babes with, but that can have no effect upon men who can see that in it there is no belief, and no reality.

Another passage we shall quote. It is upon the holiness of God. He there takes up and contravenes the notion "that God may be unholy," a notion which a respectable Deist or decent infidel could hardly for very shame put forward, and which certainly has never occurred as a possibility to any man that in infancy has learned the Lord's prayer. This he combats in this style, vol. 1, p. 187.

"The fact is self-evident, when viewed in connection with the eternity that preceded all created beings and things. For then beside himself, there was nothing to delight in, or to be occupied with. If therefore the *eternal mind* was not *of a character* to *find enjoyment* in itself, and to be the spring of its own felicities, it *had no resource* whatsoever beyond itself, and *must have been miserable.* I repeat it,—*God, from everlasting, must have been miserable*, if not immaculately holy from everlasting; because prior to the birth of time, there were no external sources of enjoyment, and internal there could not have been if *purity were wanting*, because in that case there was no *security against bad feelings* which *are their own punishment.* Mind, whether created or uncreated, is of such a nature that it cannot cease thinking about itself or something; and in proportion to its power is its activity. *Now* the powers of the Eternal being infinite, must have been infinitely active; and *if active* only or after about evil, *conscious misery* in the same degree, must have been the result. I dare not trust myself to follow out this argument; but I see, at a glance, how an *unholy God* must be a wretched being exactly in proportion to his intellectual energy. *Such a being might become insane, or annihilate himself in the might and sweep of infinite passions.*"

Miserable man this! to reason thus on the being and attributes of HIM that dwelleth in glory unapproachable. To break down all bars of natural piety and natural reverence by words which are as blasphemous as they are unmeaning, when applied to the Eternal. To talk of "infinite passions" as concerns him who is "without body, parts, or passions;" and evidently to conceive of the Almighty as of a man magnified to eternal and limitless bulk! The last sentence is most vile: say that in the most hopeless case of desperate mania, the patient could be imagined, and the bare imagination of such a possibility is revolting, to conceive that God could possibly become insane! be assailed with suicidal insanity! and destroy himself!! Say that then the last glimmer of shattered reason should with arguments such as these of Philip's, combat the hideous phantasma: with what horror would this hideous strife between reason and insanity strike to the hearts of men! Men would stand aghast, and our papers, ever on the watch for horrors to feed the morbid taste of the public, would ring with it. But here it is quietly set forth as religious reading by Robert Philip!

But such thought, if indeed this delirium can be called "thought," is its own punishment.—And if the reader has heard crazier stuff outside the walls of Bedlam than that we now quote, he has had more experience in "revivals" than we. Same vol., p. 201.

"It cannot be less, except God were to become *unholy;* and were he to become so,—then ten thousand times wo to thee beyond the woes of hell!—for then wouldst thou be in the hands of *unprincipled omnipotence*, in the storm of infinite passions, the sport and prey of eternal tyranny. Man! if *devils thought* that God could become unholy, they would unite in deprecating the change, and *turn hell into a house of prayer*, in which the everlasting cry would be, 'King Eternal, remain eternally holy!' *O, if I durst pour out* the fulness of my own thoughts, and tell you what an *unholy God* must be, I could terrify you at the bare idea. Letting loose the planets from their orbits, and the suns of the heavens from their centres, until the material creation were dashed to atoms, like icebergs in the shock of a polar storm in the northern seas, would be nothing to the letting loose of infinite powers and *infinite passions* from the *magnetic control* of holiness. But on this point I promised to forbear, and I will, *were it only in mercy to my own strained and startled imagination.*"

Truly, the next poet that describes Pandemonium must get something else than "fate, free-will, foreknowledge absolute," for demons to "reason" high upon. Here is stuff ready made to his hand.

It is something to get away from the hideously disgusting blasphemy of these two last passages, even to wilful and half knavish misinterpretation of the ways of God to man; twaddle even is somewhat of a relief; and plenty of both will the reader see in the passage we now quote, vol. 3, pages 42—43, which we shall entitle,

GOSPEL MOTIVES.

"Success is also a *sure thing* in our world now, because *the Church is thrown upon it for the means of evangelizing the world.* Christians acting as Christians, are *as sure to get on* as the cause of God is to go on. Business *need be no lottery*, now that the Gospel is spreading. Providence will take care of their interests who are devoted to his glory. Both the silver and the gold are his, and he will make them run in the channels where the best use can be made of them. They will not long flow in the old channels. Providence will *turn the tables upon trade*, and *give the market* of the world to the men that do the most for the salvation of the world. Then old times are going, *as fast* as the kingdom of God is coming. Neither Boards of Trade nor Boards of Commerce can long sway the world, against Boards of Missions and Bibles. *Every regenerated nation*, though *it will not reject ungodly traders*, (A sop for Satan here. W. A.) will *give the preference* to *godly traders*, and *consign to Christians* what capitalists have hitherto monopolized. The time, however, is hardly yet come for *unfolding this mystery* to the Church (!) She is not yet prepared to *do business for God* on *God's principles*, for she has not studied them much!!!"

Well done—thou London Hanani of a congregation of London traders!

We close our extracts. You have read them, and with us you can estimate them as they deserve—and poor as we are, and unknown, we would not, with our acquired Church feeling, be the man through whose mind these thoughts have flowed as "religious," and from whose pen they have dropped as such, for infinite wealth and eternal fame.

We shall now present Albert Barnes's Recommendation to the volumes from which we have made the above extracts.

"The following work I have perused with very great pleasure. It is a fine illustration of the proper manner of treating the subject of religion. It is full of strong original and impressive thought. The views presented are elevated, and free from the affectation of piety, and from the mere technicalities of religion, and from every appearance of cant. It is such a book as I should wish to put into the hands of an open and ingenuous young man, as adapted to excite him to "manly views of piety," and of the great object of human life. It cannot be denied that this age demands peculiarly books of this character," &c., &c., &c.

Mr. Albert Barnes,—without in any degree impeaching your religious character, or supposing for a moment that you are capable of speaking, writing, or preaching in the style Philippical,—we wish you all joy of your exquisite good taste; and so bid you and Robert Philip adieu.

W. A.

For the Churchman.

ASSOCIATE ALUMNI.

Annual Meeting—1843.

New York, Wednesday, June 28.

This being the day appointed by the Constitution for the annual meeting, the Association met at 7 P. M. in St. Luke's Church.

Present, Rev. Messrs. Forbes, Dowdney, Van Kleeck, Chauncey, Ten Broeck, Cornish, Halsey, and Haskins.

The Rev. J. M. Forbes was called to the Chair, and the Rev. P. S. Chauncey appointed Secretary *pro tem.*

On motion, adjourned to meet to-morrow at the Seminary Library, at 11 A. M.

Evening prayer was said by Rev. Samuel Starr, and the lessons read by Rev. Edward Ballard; and the annual sermon preached by Rev. Robert A. Hallam.

Thursday, Festival of St. Peter.

The Association met, pursuant to adjournment, at the Seminary Library.

The Rev. Edward Ballard, 3d Vice President, took the chair, and opened the meeting with the usual devotions.

Present, besides those mentioned yesterday—Rev. Messrs. Pardee, Harris, Trapier, Haight, Hallam, Starr, Mead, Babbit, Brown, R. Cox, Hoit, J. A. Williams, Mallaby, Burroughs, A. Nichols, Hunter, Sayres, Stubbs, Spencer, A. P. Smith, and Walton.

Minutes of yesterday read and approved.

The Chair appointed the following Standing Committees:

On the Room and Library—Rev. Messrs. Van Kleeck, Hunter, and Sayres.

On the Invitation of the Graduating Class—Rev. Messrs. Haskins, Spencer, and Burroughs.

Part of a letter was read from Rev. Dr. Shelton, who regretted that by reason of parochial engagements he was unavoidably prevented from performing the duty assigned him of preacher.

Nominations having been made, and a ballot gone into, the following persons were declared the officers of the Association for the ensuing year:

President—Rt. Rev. William R. Whittingham, D. D., *ex officio.*

1st Vice President—Rt. Rev. Alfred Lee, D. D., *ex officio.*

2d Vice President—Rev. William Shelton, D. D.

3d Vice President—Rev. Edward Ballard.

4th Vice President—Rev. Paul Trapier.

5th Vice President—Rev. Edward Y. Buchanan.

6th Vice President—Rev. Samuel Starr.

Treasurer—Rev. Edward N. Mead.

Corresponding Secretary—Rev. Robert B. Van Kleeck.

Recording Secretary—Rev. William Walton.

Executive Committee—Rev. John M. Forbes, Rev. Benjamin I. Haight, Rev. William L. Johnson, Rev. Peter S. Chauncey, with the Treasurer and Recording Secretary *ex officio.*

The Rev. Mr. Pardee stated the reasons which had prevented him from discharging the duty assigned him of substitute preacher, and declined being a candidate for re-nomination.

Nominations having been made, and a ballot gone into, the following persons were elected preacher and essayist for the next year:

Preacher, Rev. Dr. Shelton—Substitute, Rev. Dr. Fuller.

Essayist, Rev. Edward Y. Buchanan—Substitute, Rev. Henry Waterman.

On motion of Rev. J. M. Forbes,

Resolved, That the thanks of the Association be presented to the Rev. Robert A. Hallam, for the prompt and satisfactory manner in which he complied with the request of the Executive Committee to deliver the annual sermon before the Association as a substitute for the preacher and assistant preacher appointed at the last annual meeting, who were unable to discharge that duty.

The Report of the Executive Committee was then presented by Rev. John M. Forbes, Chairman. It stated, that the ordinary duties of the Committee had been discharged: the sermon and essay printed: and also a catalogue of the Alumni in connection with the students of the Seminary. That the Rev. S. R. Johnson had presented to the Association his interest in the American edition of Faber on the Primitive doctrine of Election: and that $250 had already been realized therefrom, and paid to the Treasurer of the Fund for the Endowment of the Professorship of Pastoral Theology and Pulpit Eloquence,—that owing to the inadvertency of the members to pay their dues, (39 out of 194 only having paid during the year,) much embarrassment had been experienced,—they recommended the appointment of a Special Committee to report at the present session what measures should be adopted to procure a more general attendance at the annual meetings, and excite a more lively interest in the objects of the Institution.

Rev. Messrs. Forbes, Trapier, Chauncey, Stubbs, Mead, R. Cox, and Brown, were, on motion, chosen said Special Committee.

The Treasurer reported—

Receipts from dues for present year,			$194 37
Payments	do.	do.	do. 176 50
Balance in hand, June 24, 1843,			$17 87

On motion of Rev. Mr. Mead,

Resolved, That the thanks of this Association be presented to the Rev. Samuel R. Johnson, for the donation which he has made of his interest in the edition of Faber "On the Primitive Doctrine of Election," to the Fund for the Endowment of the Professorship of Pastoral Theology and Pulpit Eloquence.

Resolved, That the Secretary communicate the above to the Rev. Samuel R. Johnson.

The Committee on the Room and Library, by Rev. Mr. Van Kleeck, chairman, reported that the same were generally in good condition.

The Special Committee of seven, reported the following alteration of Art. 5 of the Constitution:—Strike out the part relating to the payment of dues so that it shall read—"It shall be expected of each member of the Association that he hold obliged by all proper exertions to advance the interests of the Seminary in such way as his aid may be needed." Which alteration was ordered to lie over until the next annual meeting, as required by the Constitution.

Rev. R. Cox, Chairman of the Committee on Obituary Notices, reported, that several had been obtained. On motion, the Committee were continued in office, and empowered to have the notices duly engrossed, when the Treasury would admit of it.

Adjourned to meet at St. Luke's Church, at 5 P. M.

St. Luke's Church, 5 P. M.

Evening prayers were said by Rev. P. T. Babbit, and the lessons read by Rev. A. Ten Broeck. The annual Essay was read by Rev. Paul Trapier. Subject, "On avoiding offences that the ministry be not blamed."

The Association then came to order, Rev. P. Trapier, 4th Vice President, in the chair.

The Rev. Frederick Ogilby appeared, not before present.

On motion, adjourned to meet to-morrow, in the Seminary Chapel, after the Commencement exercises.

Friday, June 30.

The Association met pursuant to adjournment.

The Rt. Rev. Alfred Lee, D. D., 1st Vice President, in the chair.

Rev. Messrs. Fish, Partridge, Fash, and Traver, attended, not before present.

Minutes of yesterday's meeting read, corrected, and approved.

The following members of the graduating class signed the Constitution:

Richard M. Abercrombie,
Vandervoort Bruce,
Benjamin Daniels,
S. J. Evans,
Reuben Riley,
Chas. F. R. Smith,
Edward Selkirk,
S. Hanson Coxe, jr.
R. B. Fairbairn.

Rev. Mr. Forbes proposed the following amendment to section 1, By-law 4: At the end of the section after P. M. insert—"unless some other day and hour in the same week shall be designated by the Executive Committee, of which due previous notice shall be given."

Adopted.

The Special Committee of seven was discharged, and the subject referred to the Executive Committee, to report at the next annual meeting.

A report was received from William H. Harison, Esq., Treasurer of the Fund for the Endowment of the Professorship of Pastoral Theology and Pulpit Eloquence, to the effect following:

State of the Fund at the last report,		$947 52
Received since—		
One year's interest on stock,	$51 00	
From Rev. J. A. Spencer, diocese of New York	9 50	
From Rev. P. S. Chauncey, diocese of New York	17 50	
From Rev. Paul Trapier, diocese of South Carolina,	100 00	
From Rev. William Dehon, diocese of South Carolina,	20 00	
From Rev. Samuel R. Johnson,	250 00	
From St. Clement's Church, New York,	50 00	
From Rev. James A. Williams, of New Jersey,	150 00	648 00
Making the sum now collected,		$1,595 52

He also asked authority to sell the 5 per cent. New York State stock, now belonging to the fund, and for the appointment of five Trustees to superintend the investment of the proceeds and the other moneys in his hands.

On motion of Rev. E. N. Mead,

Resolved, That authority be given to W. H. Harison, Esq., Treasurer of the Fund for the Endowment of the Professorship of Pastoral Theology and Pulpit Eloquence, to sell the New York State stock now belonging to said fund, and to invest the proceeds with the other moneys in his hands in bond and mortgage: the security to be previously approved by the Trustees of the said fund, and in whose names as such Trustees the investment shall be made.

Resolved, That Rev. John M. Forbes, Benjamin I. Haight, Edward Y. Higbee, Isaac Pardee, and Edward N. Mead, be, and the same are hereby appointed, Trustees of the said fund.

Minutes of present meeting read, corrected, and approved.

Adjourned *sine die.*

Attest, W. Walton, *Rec. Sec'y.*

For the Churchman.

SEMINARY SCHOLARSHIPS.

Columbia College, July 14, 1843.

Mr. Editor,—It gives me pleasure to be enabled to report through your columns the first fruits of the Scholarship Plan, recently adopted by the Society for Promoting Religion and Learning in this diocese, the provisions of which have already appeared in your paper. The following official letters exhibit the adoption and working of the plan in connection with the first among the colleges to which a Scholarship was proffered that has acted upon it, and one honorably distinguished by its high requirements from those who receive its honors.

At a stated meeting of the Trustees of Columbia College, on Monday, June 5, 1843:

Resolved, That the Trustees of Columbia College agree to, and do hereby accept the terms offered by the Society for Promoting Religion and Learning in the State of New York, and the Scholarship placed at their disposal by the said Society, on the conditions hereunto annexed.

Resolved, That a certified copy of the above resolution, annexed to a copy of the conditions therein referred to, be transmitted to the Chairman of the Education Committee of the above named Society.

The conditions above referred to are as follows, viz.:

1. Such nominee to be of the age and other conditions required to his entrance in the General Theological Seminary, and as candidate in the Protestant Episcopal Church.

2. That he shall have completed his College course, taken his degree of A. B., and been enrolled among those receiving special honors on quitting the College.

3. That he shall have carried off the prize in question, viz.: The Seminary Scholarship, in open competition, under the judgment of the Faculty from his classmates competing for it. All competitors to report themselves to the Education Committee of the Society at least three* months previous to the trial.

4. That such Scholarship be held during good behaviour, subject to the Society's rules and regulations for its scholars.

5. That in return for such right of annual nomination to a Seminary Scholarship, entitling the nominee to the full Seminary course (now of three years) without charge, and with an annual stipend of two hundred dollars; the College to grant free tuition to two annual nominees of the Society, entitling them in like manner to the full College course of four years; in other words, to two free students in each class.

Extract from the Minutes.

Clement C. Moore, Clerk.

To Prof. M'Vickar,
Chairman of the Education Committee,
of Society for Promotion of Religion
and Learning, &c.

The following letter from the President of the College communicates the result of this competition:

Columbia College, July 8, 1843.

Rev. and Dear Sir,—I have the pleasure to inform you, that the Scholarship in the General Theological Seminary, lately placed within the gift of the College by the Society for Promoting Religion and Learning in the State of New York, has, in conformity with the regulations adopted in regard thereto by the Trustees of the College, been assigned by the Board of the College to William M'Cune, who stands at the head of the present Senior Class, and has throughout his course at College been distinguished by its highest honors. It gratifies me that the first person recommended by the College to your Society under this new and liberal arrangement, should be one so eminently worthy to reap advantage from it.

Very respectfully and truly yours,

Nathaniel F. Moore,
President Columbia College.

To Rev. Dr. M'Vickar,
Chairman of Education Committee, &c.

To this statement I would only add the fact, that the present successful competitor is one whose moral and religious qualifications are found to be as marked as his academical ones; thus giving to the Church every guarantee for future ministerial usefulness. To the Society whose scholar he now is—his merits are a subject of peculiar congratulation, inasmuch as he is the first specimen of the working of their new system of Scholarship—the first fruits of what they trust will prove a rich harvest to the Church. He is one at any rate whom under the old "Beneficiary system" they could not have recorded on their books. The open prize, as it now stands, to be won by merit, and worn with honorable distinction, has proved with him, as doubtless it will with many highly educated young men, an important element in the dubious question before them of their course in life. It has been an attracting instead of a repelling consideration, when the difficulties of support in the Seminary arose as a practical bar in devotion to the ministry. May God's blessing yearly bring many such scholars through the patronage of the Society to our Church and diocese!

Respectfully your friend and brother,

John M'Vickar.

For the Churchman.

FREE CHURCHES.

Many useful hints have been offered in the Churchman upon the subject of Free Churches. It seems desirable, however, to bring the matter more fully before its readers, with a view to some action in our approaching Convention; and, with permission, a few short articles will be presented by one who has had some experience in the practical working of the system.

That God designed the privileges of public worship to be enjoyed by all, needs no proof. They were enjoyed by all under the Old Testament dispensation. Neither the tabernacle nor the temple had any favored place for the families of fortune, but the poorest Jew might come as near with his sacrifice of a turtle dove, as the rich with the cattle from a thousand hills. King and subject stood side by side, in those sacred courts. In the Jewish Synagogues there were, indeed, "chief seats," eagerly sought out by the Pharisees, for which our Lord reproves them; but even there, every Jew had free access. In the early Christian churches the practice of renting a pew in proportion to the wealth of the occupant was unknown, or rather, for the most part, there were no seats except a few rude benches for the aged and infirm, and the worshippers stood or knelt during service. The Emperor of all the Russias, in the Greek Church, stands side by side with the peasant clad in sheep skins. No worshipper ever complained that he could not, on account of poverty, gain access to a Romish house of prayer. Nor, however meanly dressed, do any seem ashamed to venture into the house of God among the better apparelled, any more than to mingle with them in the streets. Every part of the Turkish Mosque is as free to any turbaned follower of the false prophet as to the Sultan. Nor was it ever heard that the temple of an idol deity was closed against the meanest of the heathen. Protestant Christians, glorying in their purer faith, despising the Papist, and looking down upon Mohammedan and Pagan as beyond hope and mercy;—Protestant Christians have the unenviable distinction of rendering their houses of worship most inaccessible to the poor, of all the religions in the world.

These same Protestant Christians too, are sending missionaries to preach upon the Free Church System among the heathen, and among their less enlightened fellow Christians. How strange would it seem, if some poor African should desire to gain access to the chapel of a mission to hear of the new religion, and find it impracticable because of his poverty! The whole Christian world would exclaim against such cruelty. And yet in churches which raise their thousands for missions, a poor man in vile raiment might pass by many a half-filled pew without having it thrown open for his admission, yea, rather, he would know better than to make the experiment, unless he was recently from some pagan land where temples are open to all. Even if many do make it a mere excuse that they stay away from public worship because they cannot afford to hire pews, when they might raise the means if disposed; are they not entitled to as much consideration as the heathen? Pagan nations might support missionaries, and ought to do it; but if they do not know enough of the worth of the Gospel to do it, we do it for them, in hope that by and by they will appreciate the blessing, and contribute more liberally. Shall we not do as much for our own people? If they are not willing to give according to their ability, they are worse than heathen, and there is more reason why we should offer the Gospel freely to them.

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* The condition of three months' notification was this year waived, in order to admit the present graduating class to its benefits.

But the fact is, that with thousands upon thousands the plea of poverty is no pretence. Let one who is accustomed to go among the destitute in our cities especially, and knows what a struggle it is to maintain the family, testify, and he will say it is utterly impossible for them to meet the added burthen of a pew rent, equal to half or the whole of their house rent. How can a whole household, dependant, perhaps, on the pittance which is gained by the needle, find accommodation in churches where the lowest pew rent is twelve or fifteen dollars; more in proportion for them to pay, than fifteen hundred would be to some of their fellow Christians? The result is, that they stay at home, or what is about as bad, go to one place to-day, and to another to-morrow, Universalist, Mormon, no matter what, so they can gain admission without feeling that they are intruding, and taking good care not to go often enough to one place to be suspected as being too poor to hire a pew. But enough for the present number.

W. H. L.

For the Churchman.

Mr. Editor,—In common with all who call themselves Episcopalians, I have waited with some impatience for the promised statement of the Rev. Drs. Smith and Anthon—in the confident hope of finding in it, not only a full "statement" of the matters in issue—but a justification—plausible at least, if not ample—of the course which they have pursued. I have, therefore, read their pamphlet with earnest attention;—and though greatly disappointed, as well by the points which they do discuss, as by those which they omit to notice, am still prepared to admit the purity of their motives, and if I herein err—I err willingly—nor do I desire to be convinced of my error. But it has appeared to me, that there are one or two very grave questions which the reverend authors have quite overlooked, in a somewhat inconsiderate zeal to enlighten us on points with which we have now much less to do.

Before going further, Sir, allow me to remark, in the spirit of candor, that from the "Statement" I have gathered what appears unexplained, to make out a pretty strong case of unfitness against Mr. Carey—a case, which might well have made the bishop pause—examine thoroughly—ponder deeply—and in devoutest prayer, ask the divine guidance in forming his opinion, and resolving upon the course of his duty. But, before settling my mind on that question, I desire *audire alteram partem*;—and I so desire the more, that in the "Statement" itself I am informed Mr. Carey's expressions of opinion were accompanied with explanations—deemed weighty by the other examiners—but which the authors of the ' Statement" held to be quite irrelevant, or at least unimportant; so much so, that they omit to give the slightest hint of any one of them—though they are by no means so chary of the naked expressions themselves. A single affirmative answer to the question, whether I have killed a man? may send me to the gallows; but accompanied by the explanation that I did it in self-defence, it becomes a very different affair. I am for having not only the truth, and nothing but the truth, but I want the *whole* truth.

But, Mr. Editor, let us assume, that Mr. Carey's opinions are in fact, what Drs. Smith and Anthon charge them to be. Let us condemn him, if you please, upon half or a tenth of his answer. Mr. Carey's opinions, I humbly submit, are not now the true question. This is not the issue which the reverend authors have made by their own acts. Because that question has been canonically settled—it is "*res adjudicata.*" Grant that the decision is erroneous. Still, they must allow it to have been made in good faith; for, with what face shall they ask to have their own motives adjudged pure, unless they accord equal purity of motive to those who differ from them?

In my opinion, the questions these gentlemen were called upon to present—to discuss, and to settle—were quite other than the "soundness" of Mr. Carey's opinions.

For what are the facts of this matter?

1. Two presbyters of the Church—for whatever causes—sincerely believe that a candidate for the diaconate holds opinions which unfit him for the ministry of our Church, and constitute an impediment to his ordination. So believing, they inform the bishop, and communicate at the same time, such evidence as they possess of the truth of the charge. Now, in all this, they are clearly right. It matters not even, if they have misjudged the candidate. They did their duty, and only their duty, in presenting the subject to the only authority competent to pass upon it finally; and they had sinned, had they refused or neglected so to do. But,

2. Having brought the matter to the knowledge of the Bishop, their duty for the present ceased. They were now as to this matter "functi officio." It is in the hands which *must* adjudicate it. Accordingly, an examination is now held (as is understood, privately by the Bishop,) though, it is not so stated in the pamphlet; and afterwards a more formal one, in the presence of the Bishop and eight of his wisest presbyters—of whom two were the Rev. authors of the "Statement." Now here, with the same candor as before, I will observe, that taking the "Statement" as the guide—and on this point it is all the light I have—the conduct of this examination was not altogether what I could have wished, and did expect. There may have been good reasons for the frequent interruptions of the examination—though the pamphlet makes them appear to have been entirely causeless, and therefore not justifiable. But such an examination—held for so solemn a cause—should, as it appears to me, have been entirely free—untrammelled by any merely technical objections—even though protracted, *usque ad nauseam.* On the other hand, there appears to be very obvious reasons, why an attempt to obtain categorical, or even merely succinct answers, to a series of condensed questions—and to reject from these answers, all explanatory remarks, as surplusage or irrelevancy, was not a judicious or even just course, to the examined. To ask a man simply, do you receive the doctrine of transubstantiation, for instance, and take down a simple, categorical answer, would throw little light on the candidate's opinions on this point, unless all hands in and out of the Church were agreed precisely as to what is transubstantiation. I do not marvel, therefore, that this mode was objected to; but having been allowed, it should have been pursued without interruption, and at whatever inconvenience. The result of the examination was, that six of the examiners deemed the candidate meet for orders; the two Rev. authors, however, were confirmed in their opposition, and intimated they might next day communicate with the Bishop, who was not then prepared to announce his decision.

3. Before this decision was made known to them, they on Saturday, 1st of July, transmitted to the Bishop protests against his ordination, which somewhat strangely include a request, to be informed *whether he was to be ordained or not!*—"in time," as Dr. Smith says, "to enable me, if needful, to take the last and most painful step pointed out by the Church!"—and as Dr. Anthon has it, "in time to enable me to take, if requisite, the only remaining step in my power to PREVENT!! his ordination:"—the modesty and decorum of which last appear to me to be obvious without comment. If the Bishop could help looking upon this as a threat, it was only because he could not understand plain English. Doubtless, it was not so intended—but for a mere courteous intimation of an ulterior purpose, it is amazingly bellicose—and none the less so, that it threatened to do what was quite out of the power of the author to effect!—no matter how just his cause.

Now, sir, laying aside all consideration of the supposed threats—it may be conceded,

1. That Mr. Carey's opinions are altogether heterodox—and such as make him unfit for the ministry of the Church. And,

2. That in the steps thus far taken by the Rev. authors, they were clearly in the performance of a sacred duty.

Now, had they stopped here—having exhausted all the canonical means of preventing what they deemed to be a sinful act—having omitted to do nothing which they ought to have done—and done nothing which they ought not to do—it had been well. Not the most "evangelical" Dr. of the Church could have charged upon them any "laches." If, in spite of their warnings, and expostulations, and protests, their High Church Bishop resolved "to take the responsibility," and ordain to the ministry a candidate proven to be unworthy—on his head the sin! Not even the iconoclastic zeal of the Journal of Commerce, could have discovered any image of Puseyism about them. But,

4. Having received the Bishop's decision—and knowing as they must have known, that once resolved upon what he thinks is his duty, nothing could move him from its performance—the two reverend gentlemen, habited in the vestments of their sacred office, (as I am informed, though the pamphlet is quite silent about that,) repeat the same protests publicly before the congregation, alleging no new matter against the candidate. Whereupon the Bishop stated what had been done in the way of examination, &c., and that the candidate, being found meet for ordination, was commended, with the others, to the prayers of the congregation. He then turned to Bishop Ives, who was present, assisting in the services, who then commenced the reading of the litany.

5. While Bishop Ives was thus engaged—and as we are informed, (though not by the pamphlet,) while he was reciting the invocation to the Holy Trinity, the two Rev. authors arose from their seats, turned their backs upon the Bishops, the altar, and the communion, and walked out of church!!—or, as they style it, "respectfully withdrew," in order to protest in *act* as well as *word!*

Now, Mr. Editor, from this status of facts, it appears to me,

1. That the true issue is not the "soundness or unsoundness" in the faith of Mr. Carey, because that was *res adjudicata*, according to the canons, by which these authors were bound, and whether the decision was correct or not, matters not a jot to this argument; and moreover, if an unworthy candidate was admitted, in consequence of the decision, and threatened harm by his teachings, there was ample means provided by the canons to stop his mouth and rescue the Church from danger.

2. That a part of the true issue which the acts of the Rev. authors have made, is a question which, in justice to themselves, their characters, and above all the Church, they are bound to examine and to settle; and that is, How they justify the interruption of the service by a repetition of charges which had been passed upon, which the only authority competent to decide had declared to be unfounded—and the repetition of which before the congregation, as they must have well known, could only have the effect of displaying to the public gaze, and bruiting forth for public comment, a difference between brethren—at the same time, that they ran the risk of inflicting an irreparable injury on a young brother whom apart from his speculative opinions, they proclaim to be pious, truthful, and worthy of their love and esteem.

3. And one other question they must handle, however they neglect the first. How they justify the most evil example of indecorum and irreverence, which they displayed to the people, in turning their backs upon the altar, and leaving the church during the performance of the most solemn of its services.

I am sir, only a layman; I profess not to be learned in theological questions; would that I could devote more time to them! But I love, as well as admire, the beautiful order of the Church, in which by the blessing of God, it has been my lot to be brought up; I have an interest in the character and conduct of her ministers—for if these be successfully impeached, I am wounded. Pondering these things, I have been compelled to think, that however well meant was all the conduct of these gentlemen, they have done a great wrong; they have made an appeal to the people against their Bishop, exhibiting to the world a disorderly spirit of insubordination to lawful authority, an unfilial disregard of duty; to the Church, a vexation of spirit, arising, it is to be feared, from mortified pride of opinion, dethroning their calmer reason, and encouraging them to a great sin. On these points I want light, for their sakes, and for the sake of the Church. At present, the shadows that before obscured the subject, have received a darker tint from the "statement," which I hoped was to clear them up. The true issue has been avoided—to revive an issue, which is disposed of. This was, to say the least, unworthy of men in their stations.

LAICUS.

For the Churchman.

Mr. Editor,—I rise from the perusal of a "Statement of Facts," with mingled feelings of sorrow and anger! My sorrow is that Dr. Anthon, whose piety and whose talents I have ever admired, should have been induced to put his name to such a "statement" of puerilities, such a jumble of absurdities. Why is it that all through this matter, he has condescended to play the secondary part? I respect him too deeply to suppose, that it is other than the allowing his better judgment for *once more*, to be swayed by the kindliness of his heart. My anger is to see so old a presbyter of the Church, acknowledging a composition so badly written, to say nothing of its weakness. It is a complete *hash* of "I," and "we," and "Dr. Smith," without sense or arrangement from beginning to end. Like the "old woman" in the tale:

> "Ah, first he will—and then he wont:"

And after frightening, or attempting to frighten Mr. Carey, he summons up his wrath to the highest pitch.

The perusal of the advertisement excited my fears that our beloved Church was likely to suffer from her *domestic* enemies; the appearance of the pamphlet has allayed my fears, from its want of power, and its utter failure in every point, more especially from the puerility of its execution. Dr. Smith will have at least one satisfaction, namely, that of knowing he has given a handle to the bitterest enemies of the Church to assail her.

Yours respectfully,

ROBERT COURT.

New York, July 18, 1843.

THE CHURCHMAN.

SATURDAY, JULY 22, 1843.

☞ On our first page will be found the proceedings of the Associate Alumni, and also an interesting statement in regard to "Seminary Scholarships."

TO THE CHURCH.

The undersigned, members of the Examining Committee in the recent case of Mr. Arthur Carey, Candidate for Orders, in conjunction with the Rev. Drs. Smith and Anthon, feel themselves called upon by the published statement of the two latter gentlemen—thus far to reply:

First—In justice to themselves, to decline definitively any defence of an act on their part of purely canonical discretion.

Secondly—In justice to Mr. Carey, solemnly to declare, that the answers of the Candidate, as given in the above pamphlet, do not convey the full and fair impression produced on their minds by his examination; and that, in their judgment, such statement is calculated to mislead the public mind, and to do injustice to all parties concerned in his examination and subsequent ordination.

With this summary notice of the statement above alluded to, the undersigned hold their own duty to the Church touching this matter to be fully and finally absolved.

WILLIAM BERRIAN.
JOHN M'VICKAR.
SAMUEL SEABURY.
JOSEPH H. PRICE.
EDWARD Y. HIGBEE.
BENJAMIN I. HAIGHT.

New York, July 19, 1843.

THE TRUE ISSUE OF THE TRUE CHURCHMAN: *A Statement of Facts in Relation to the Ordination in St. Stephen's Church, New York.* By DRS. SMITH and ANTHON. New York: Harper & Brothers, 82 Cliff street. 1843.

From the published card of the Rev. Drs. Smith and Anthon, we were led to expect from them some explanation or defence of their unprecedented conduct at St. Stephen's on the 2d inst.; especially as they referred to certain "publications" in the Churchman of the 8th inst. as being the occasion of their publication. In our editorial remarks of July 8th, we took occasion to institute an inquiry into the rubric under which the protests of these reverend brethren were made; and the result of our inquiry was, that the proceeding at St. Stephen's was entirely unauthorized by the rubric, and could be regarded in no other light than as a gratuitous disturbance of public worship, and an attempt to resist, by unauthorized means, the legitimate action of the constituted authority of the Church. A correspondent, at the same time, whose opinion is entitled to the highest consideration, came to a similar conclusion, and pronounced the step to be a "disorderly, unchurchlike, and unchristian procedure." These opinions, on our part, were deliberately formed, and were intended to be expressed with as much courtesy and regard for the feelings of our reverend brethren as were consistent with a distinct and plain enunciation of our meaning; and we did hope, that when these brethren should appear in their pamphlet, they would speak to this point; that they would either vindicate themselves from the charge of disorderly conduct, or by a frank acknowledgment of their error, make some reparation to the wounded feelings of their brethren and the Church. To this point, however, they have scarcely spoken, devoting to it only four pages, while the body of their pamphlet of forty-six pages consists of an arraignment of their bishop before the bar of public opinion for the ordination of Mr. Carey.

Bishop Onderdonk will not want for assailants: the New York Observer, the New York Evangelist, the Presbyterian, and all that class, will be sufficiently forward to distil on him the vials of their wrath; and in reply to them, we may with propriety enter into a defence of Bishop Onderdonk's conduct, because an explanation of the principles on which he acted will be equivalent to a vindication of the Church, and afford us a new opportunity of explaining—what *they* find it so hard to understand—the true nature of her protest against the errors of Rome: and thus to defend our bishop against the assaults of Methodists and Baptists, and all sorts of Presbyterians, will be, in our humble opinion, "the true issue for the true Churchman." But on this subject we can have no argument with the Rev. Drs. Smith and Anthon. If *they* are dissatisfied with the conduct of their bishop, let them seek the canonical mode of redress, and bring their complaints before the proper ecclesiastical tribunal, and they will obtain a respectful audience. But when they make their appeal to the public, and join the whoop of dissenters, they are lost in the crowd; and we should be recreant to every principle of Churchmanship, and dead to every dictate of charity, if we consented to quarrel with two of our own estimable brethren on a point on which we shall be assailed by a hundred combatants from the ranks of our avowed enemies. No: the only point on which we can consent to make issue with these worthy brethren, is one which respects their conduct, and not the conduct of our bishop. We wish to have it understood whether the Church is responsible for such scenes as that which occurred at St. Stephen's; whether a sound construction of her rubric authorizes such an interruption of her services; whether every bishop at every ordination (for this is really the question) is liable to have protests obtruded on him by such of his presbyters as are dissatisfied with what they consider the Calvinistic or the Romish (as the case may be) peculiarities of the candidate, or complain of him for a closer conformity, than suits their views, to the Confession of Westminster or the Decrees of Trent.

This point is one which we may properly, and in a friendly temper, discuss with our esteemed brethren, the rectors of St. Peter's and St. Mark's; and it is one which seems to us to possess a more special interest than Bishop Onderdonk's decision, in regard to Mr. Carey's ordination; for the action at St. Stephen's was wholly new and unprecedented, and such as, if it be sanctioned, will render every future ordination in our Church liable to be turned into an occasion of pain and agitation; whereas a bishop's ordination of a person whose opinions are distasteful to some of his presbyters, is a matter of constant occurrence; indeed, considering the medium character of our Church, between sectarianism and Calvinism on the one hand, and Romanism on the other, a matter of unavoidable occurrence. It is impossible that any person should be ordained in our Church who is not clear from the crime of heresy; and on the other hand, it is equally impossible that any person should be ordained in our Church whose *opinions*, on matters *not of faith*, harmonize, on all theological points, with those of all the presbyters of the Church; and these discrepancies of opinion, whether Rome-ward, or Geneva-ward, will generally, and especially in the case of young men, be bold and strongly marked, in proportion to the ardor of their temperament, and their ignorance of the practical duties of their profession. Many candidates hold opinions in too "close alliance with the errors of "the Westminster Confession, to be agreeable to High Churchmen, and many more hold opinions in too "close alliance with the errors of the Church of Rome," to be agreeable to Low Churchmen; and, what we wish to know is, whether every clergyman who is dissatisfied with a candidate's opinions, and has signified his dissatisfaction to his bishop, is afterwards at liberty to disturb the peace of the Church, by obtruding on his bishop a "protest," in the very act of an ordination which the bishop has resolved, and which the protesting presbyter knows he has resolved, to hold? For, be it observed, it has not been the decision of Bishop Onderdonk, but it has been the attempt on the part of the Rev. Drs. Smith and Anthon to stop him from carrying his decision into effect, which has created the present excitement in the public mind, and exposed the Church to the taunts of her enemies; for, however frightful the array of Mr. Carey's opinions may *seem* to those who have not studied the controversy between the Church and the Romanists, (all others will merely smile at the alarm evinced by the authors of the pamphlet,) the Church at large, but for the strange disturbance at St. Stephen's, would never have heard of Mr. Carey until, in the lapse of time, he should be known—as we have not the shadow of a doubt, if it please GOD to spare his life, he will be known—as a faithful and laborious parish priest, and (paradoxical as the assertion may seem to some) the effective and uncompromising opponent of the distinctive errors of Rome. We hold it, therefore, to be a matter of great importance to ascertain whether the Church, or the Rev. Drs. Smith and Anthon, be responsible for the late disturbance at St. Stephen's, and for all the disgrace and mortification, and heart burnings, which have grown out of it; in other words, whether the action of these reverend brethren is authorized by the rubric, under which they have professed to act, or unauthorized by it, and a proper occasion of discipline, should the bishop see fit to inflict it: and, in order to meet this question, we shall quote all that part of the pamphlet which relates to it.

Having quoted the words of Bishop Onderdonk, in reply to their protest at the time of the ordination in which he declared that the accusation brought against the candidate had been dismissed after a full investigation, the authors of the pamphlet remark:

"We presume the *full* investigation above referred to must have been the examination of Friday evening, which has been already detailed, as no other examination at which *we* were present was held; and certainly NONE SUBSEQUENTLY TO OUR PROTESTS OF SATURDAY, AS THE PUBLIC HAVE BEEN LED TO IMAGINE, AT THE CLOSE OF WHICH ONLY EXAMINATION, HELD IN OUR PRESENCE, ON FRIDAY EVENING, JUNE 30TH, THE BISHOP STATED THAT HE WAS NOT PREPARED THEN TO SAY WHETHER HE WOULD ORDAIN THE CANDIDATE."*

We regret that the public should have been led into error, and are willing that the error should be corrected with all the emphasis of capitals. There was no examination of the candidate subsequently to the evening of June 30th. The authors of the pamphlet having next attempted to palliate their withdrawal from church, by the remark, that it was "a protest *in act*, not less than *in words*;" (we presume they mean a protest against the bishop's right to ordain Mr. Carey, and not, which would be still more shocking, against that Holy Communion from which they in fact withdrew;) and having remarked that their deference *to the public* leads them to a notice of the two articles in the Churchman, (one of which they had before, on our authority, correctly informed their readers came "from a source entitled to the highest respect,") which notice they add, "self respect would otherwise scarcely have permitted us to accord;" they come at length to the real question at issue:

"As to the novel discovery that the protesting clergy, under the circumstances of the case, did not form a part of 'the people,' the common sense of the public will dismiss it as utterly futile. Scarcely entitled to more attention is the quibble, that since the protesters were not prepared to charge upon Mr. Carey '*heresy*' as '*a crime*,' therefore they had no right to allege *erroneous opinions* as an '*impediment*.' It proceeds upon the nice distinction between crime in its *popular*, and crime in its *theological* sense; upon the *fallacy* that *error* in opinion is necessarily *criminal*, as though a man could not be (as we supposed Mr. Carey to be) *honestly* in error. The error thus held constitutes an *impediment*, for the which he should not be ordained, but not a crime. Has the editor forgotten that the greater involves the less? Every crime is of course an impediment, but every impediment is not necessarily a crime."

This is all which is offered in reply to our argument on the sense of the rubric. Of the three points which we sought to establish, two only are noticed; whence we infer, that it was not considered prudent to meddle with the third. The third—or the second in the order of our argument—was, that the rubric contemplated a case in which some *new matter* shall be offered to the consideration of the bishop; and, on this point, the pamphlet is silent. Now, if this be allowed, it alone settles the construction of the rubric, and deprives the anomalous procedure at St. Stephen's of its support. The protests which were read, offered no *new matter* to the consideration of the bishop, and were, for this reason, unauthorized by the rubric; and being unauthorized by it, were a disorderly interruption of the services of the Church.

The reply, if we rightly understand, admits, what indeed cannot be decently denied, that the summons in the Ordinal coming in place of the ancient form of acclamation, is made to the people, as the people, and not to clergymen, as clergymen, and leaves it to "the common sense of the public" to decide whether "the protesting clergy, under the circumstances of the case, did not form a part of the people?" On such a question we are willing to accept "the public" as an arbiter; let "the public" look at "the circumstances of the case;" let them see the two reverend gentlemen habited in their official robes; let them hear them proclaim, "I, Hugh Smith, Doctor in Divinity, a presbyter in the Protestant Episcopal Church, and rector of St. Peter's Church;" and "I, Henry Anthon, Doctor in Divinity, a presbyter of the Protestant Episcopal Church in the diocese of New York, rector of St. Mark's Church in the Bowery;" let them examine the grounds of the protests, which are exclusively theological; and let them examine the form of the protests, which is professional to the last degree of technical precision; and then let them say, whether "the protesting clergy, under the circumstances of the case," spoke as clergymen, or as "a part of the people?" And, if "the public" decide the question against us, we shall be bound to acknowledge, that "the public" and ourselves have no "sense" in "common." But, if they decide that "the protesting clergy, under the circumstances of the case," appeared and spoke as clergymen, and not *as* "a part of the people," then our argument is good, that the protests, being unwarranted by the rubric, were a disorderly procedure.

A third point which we endeavored to make, was founded on the distinction between *crime* and *impediment*; the former word being understood to refer to disqualifications which are contrary to faith and morals, and the latter to canonical disqualifications, such as, for the most part, proceed from defect rather than crime. This distinction, familiar to canonists, and for which we quoted the eminent names of Lyndwood and Gibson, is dismissed by our reverend brethren as a "quibble."

On this point our brethren have failed, owing, doubtless, to some obscurity in our language, to apprehend our meaning. We pay no heed to what they call the popular sense of the word *crime*; for the popular sense of it must vary according to the state of public sentiment. We understand by crime, an act contrary to the fundamental laws of CHRIST and his Church; and taking *heresy* in the Church's sense to denote a doctrine contrary to the fundamental faith, (as expressed in the Apostles' or Nicene Creed,) we hold the writing or preaching of heresy to be, in the eye of the Church, as much a crime, as the transgression of any of the ten commandments; and hence we argue, that if the erroneous opinions charged on a candidate amount to heresy, they should be preferred against him as a *crime*, and that if they are short of heresy there is no room for preferring them at all under the rubric in the Ordinal; *impediment*, as we understand the word, referring to merely canonical disqualifications, and those chiefly of defect. For instance, if Dr. Smith, or any person present at St. Stephen's on the day of ordination had risen in his place, and stated as a fact within his knowledge, that Mr. Carey had denied, either in word or writing, the Divinity of our Lord, or his Incarnation, the Resurrection, the General Judgment, or any fundamental verity of the Catholic Creed, this we should regard as a charge of *crime*, and one which would require the bishop—who is presumed to have been before ignorant of the charge—to stay the ordination until he should have time to investigate its truth.

But this view, it is objected, proceeds "upon the *fallacy* that *error* in opinion is necessarily *criminal*." We answer, that *fundamental* error in opinion, or such error as contradicts the fundamental or essential faith, when manifested in action, is criminal; and, that all error in opinion, not fundamental, is blameworthy in degrees proportioned to the malignity of the error. If this is deemed "a fallacy," we fear it will be hard to prove that men are responsible for their opinions, or for the actions that flow from them. The question of the sincerity or insincerity of men in holding and propagating error, is another question, and must be referred to a higher than an ecclesiastical tribunal. "The times of ignorance GOD winked at."

But take the view advocated in the pamphlet, and see where it will land us. The summons is confessedly made to the people, and the authors of the pamphlet take the ground that "error * * constitutes an *impediment*, for the which he [the candidate charged with it] should not be ordained." They make no restrictions, but say, in general, that "erroneous opinions," and again, that "error," come under the head of an impediment to ordination; and, as the summons is made to the people, of course every man and woman in the congregation who may think a candidate in error, is free to rise, nay, is bound to rise, and object the real or supposed erroneous opinions of the candidate as an *impediment* to the ordination. The scenes which would ensue from such a construction of the rubric, must be left to the pencil of the painter, or the fancy of the reader. Suppose, however, that at the ordination at St. Stephen's two laymen had risen and objected to the ordination of Mr. Carey on the ground of his holding "errors in too close alliance with the Church of Rome?" Would not this have been a disturbance of public worship? Suppose, also, that the rector of the church had called on the wardens to turn the protesting laymen out of the Church; would he not have been justified in so doing? Suppose, moreover, that the protesting laymen had resisted, and had afterwards brought a civil suit against the wardens for laying hands on them, and leading them to the door? Would not a civil court have sustained the wardens, on the ground that they acted in the discharge of their duty?* And would the layman to whom the summons *is* made, be more culpable for wrong action under it, than a clergyman to whom the summons is *not* made? especially if that clergyman had left his own pulpit, with only a lay reader to supply his place, and had proceeded to the scene of ordination deliberately and on purpose to interpose the irrelevant objection? We confess, that these questions are severe in their bearing; we regret that they are so; but we deem them to be not only fair but necessary, in order to fortify what we consider the sound construction of the rubric.

The pamphlet proceeds:

"After not the most gentle arraignment of us before the public, the editor of the Churchman dismisses us with 'the expression of the hope and belief that our action was the fruit of a "*temporary excitement.*" We cannot avail ourselves of an excuse more than equivocal in its character. To have taken a step so painful, involving results and responsibilities of perhaps fearful magnitude, through temporary excitement, would have been unworthy of us as men or as Christians. No: if we sinned, we sinned not through impulse, but with premeditation. From first to last we *pondered* our course. On reading our statement, the public will be at no loss to decide whether we were hot and hasty zealots, or men going calmly and resolutely forward to what they felt to be their duty."

The "results and responsibilities" will be found, we apprehend, after "the nine days' wonder" is past, to have been somewhat over-estimated. But we proceed with our extracts:

"The editor admits us to have acted under a '*sincere*' sense of duty. He does us no more than justice. It remains to be seen whether it was a '*mistaken*' sense of duty.

"Stress has been laid upon the fact that *six presbyters*, with *our own diocesan* and *another bishop*, were *against us* on the question of the candidate's admissibility to the ministry, as though this decided his meetness, and our presumption in protesting. Not so. This is a turning from the *true issue*, viz., the *facts and grounds of judgment*, to the parties judging. *Impeachment of the motives* of those against us we here expressly disclaim; but IN THIS VERY FACT, intended to convict us of presumption, did we find the *strongest* among other strong reasons that led us to the final step as one of imperative duty. The matter presented itself to us thus: Has it indeed, come to this, that with such sentiments as those held and avowed by Mr. Carey—with a distinct avowal of the conjoint reception of the decrees of Trent, the Creed of Pius IV., and our own standards, two bishops and six presbyters are ready to further, sanction, and carry into effect his ordination, and that, too, regardless of earnest protests made by two presbyters, who could not reasonably be supposed to have any private and unworthy ends in view; then, indeed, has a crisis been reached, when, humble as we may be in comparison with the reverend fathers and brethren who have come to an opposite decision, it becomes our bounden duty to give our feeble but honest testimony *solemnly* and *publicly* before *God* and his *Church against such an act.*"

The "true issue," to adopt the language of the pamphlet, though it is not that which we should have chosen, is not found "in the facts and grounds of judgment," but in "the parties judging." Our meaning, will be seen from a statement of the case. Mr. Carey had met all the canonical requirements; he had received his testimonial to moral character, and to his not having written, taught, or held any thing contrary to the doctrines of the Church, from the Rector, Wardens, and Vestry of Trinity Church; he had received the separate testimonial to his aptness for the ministry, from the rector of the same church; he had received the testimonials from the Standing Committee of the diocese; he had received in his favor the testimonials of those who conducted his regular examinations; and finally, he had received in his favor the testimonials of six out of eight presbyters appointed by the bishop to conduct his special examination. The bishop was then free to ordain Mr. Carey or not as he chose: and he resolved to ordain him. Now, the matter presents itself to us thus: Has it, indeed, come to this, that after all, and more than all the canonical regulations have been complied with, and the bishop, in the lawful exercise of his discretion, has resolved to proceed to the ordination, he is to be turned from his purpose by a brace of protesting presbyters? If so, then deliver us from Episcopacy.

This we hold to be the true issue, and not that which respects the grounds of the judgment, which the several ecclesiastical bodies and the bishop have formed. Undoubtedly they may all be wrong, and a candidate whom they approve and recommend, may turn out to be an unworthy man; for, assuredly no *such* infallibility as is dreamed of by the authors of the pamphlet exists in the Church on earth. But is it not also possible, that the dissentients may be wrong? They say, that Mr. Carey has made "a distinct avowal of the conjoint reception of the Decrees of Trent, the Creed of Pius IV, and our own standards;" we say, that this declaration of the Rev. Drs. Smith and Anthon needs, in order to be anywise correct, no little qualification, and that it is adapted (though not intended) to convey to the public an impression as remote from truth, as are the phantasms of delirium from the realities of life. Now, what proof is there that the protesting presbyters have the right exclusively on their side? The bishop of the diocese, the ultimate tribunal in such a case, decides that they are wrong; and the issue is made between the bishop, sustained by the canonical testimonials of the Rector and Vestry of Trinity Church, the Standing Committee of the Diocese, the regular Examining Presbyters, and six out of eight of the presbyters whom he summoned to a special council, and —— *the Rev. Drs. Smith and Anthon.* Is *this* "The true issue for the true Churchman?"

The pamphlet proceeds:

"Our act is farther pronounced, by one entitled to so much credit, an '*attempt to arrest the legitimate action of the constituted authority of the Church.*' Not so. After every private effort had been tried ineffectually to prevent what we deemed by *no means legitimate* action by that authority, it was a final and conscience-prompted endeavor, *in the authorized manner*, to arrest such action at the very moment when it *was to be consummated.*"

By a legitimate action we mean an action conformable to the laws and canons of the Church, and not to the *opinions* of the authors of the pamphlet or any other presbyter. What law or canon of the Church did the Bishop violate, or with what one did he fail to comply, when he resolved to hold the ordination? If none, then the action was legitimate, whatever the rev. protesters may "deem" to the contrary; and the attempt to arrest it was contumacy or rebellion. To say that the attempt was authorized by the rubric, is to say what has not yet been proved; and to say that the action was "conscience-prompted," without proving it to be authorized either by the rubric or any other *right rule* for the government of conscience, is no better than trifling.

"It has been objected that the case had been already *adjudicated.* True; but the adjudication (in our judgment so erroneous as to *demand* every proper and permitted appeal) had *not yet been carried into effect:* and our action, strictly in accordance with the wise provision and 'conservative character' of the Church, was essayed in the last hope of staying the present execution, with a view to the subsequent reversal of this adjudication; for in our simplicity we supposed the language of the rubric, in the ordination service, to be plain and imperative, admitting of but one construction and one course of action: 'And if any great crime or impediment be objected, the bishop shall cease from ordering that person until such time as the party accused *shall be found clear.*'† And *clear* we aver, he has not yet been found by any tribunal appointed to investigate the charges or having authority to pronounce upon his case. When he can thus *legitimately try himself clear* from the charge of too close conformity with the Church of Rome, against the reiterated statements of his own lips, and the mass of evidence here spread before the public, then evidence must have lost its power!"

Here comes the main issue. The case, as is allowed by our rev. brethren, had been adjudicated; they say that the adjudication ought not to have been regarded as final, but as liable to reversal by some tribunal (they say not what it is or where to be found) ulterior to the bishop's decision; we say that the adjudication ought to have been considered as final, and not liable to reversal except in the event of objections being made of a *new* and *different* kind from any which had been previously offered. In defence of our opinion we offer what we have said here and in the Churchman of the 8th inst.; what more our brethren have to offer, or how on their principles an ordination could ever be held, we have yet to learn.

We had intended to offer remarks on the annexed paragraphs, but the printer warns us that our time has expired, and we therefore give them without comment. We believe however they contain nothing which we have not anticipated, nothing which will not find an answer and refutation in the good sense of every sound Churchman. One remark of explanation; which is, that by claiming submission to "the godly judgment of the bishop and other chief ministers," we meant not to challenge for our brethren (much less for our humble self) any superiority on the score of age, talents, learning, or piety. We meant the "chief ministers" to refer to the authorized ecclesiastical bodies, who, besides the bishop, had given their judgment in the case; viz., the rector of Trinity Church, the clerical members of the Standing Committee, the regular examining presbyters, and the special council; and we asked conformity to their "godly judgment," on the ground of their being the bishop's duly constituted ecclesiastical advisers.

"And in this connexion let there be noted, what, certainly, must be regarded as an assumption in argument, a mere *petitio principii*, viz., that the *bishop* must, in all cases, be sole judge; that his decision must necessarily be right, and all who are *unfortunately constrained to dissent from it necessarily wrong*; and, farther, that the *number* of the advocates is a criterion of the truth of the opinions which they hold. Such is not the case. Not lightly will a right-minded and well-instructed Churchman, at any time, differ openly from his bishop; to oppose him will ever cause him pain; but there may be cases in which this will be *unavoidable.* These will ever be *cases of conscience*; and, where conscience is concerned, it would be folly, it would be uncharitableness, to construe such opposition into factiousness or rebellion. The opposition may, and must, in such cases, be marked by firmness; for principle is ever firm; but it will be expressed, defended, and carried out into action with deliberation, prudence, and courtesy. We have, as a Church, repudiated the doctrine of papal infallibility; with what shadow of consistency could we contend for the infallibility of an individual bishop? It is possible for a bishop to be wrong, and one or more of his presbyters to be right. And so as to numbers. Truth is not a thing to be put to vote, nor to be decided by names. True humility, indeed, would teach diffidence in individual opinion in exact proportion to the number and the respectability in attainment of those opposing it; but still, truth has an inherent, independent, and indestructible existence, not to be affected by numerical strength or individual weight of character. It may be with the few rather than the many; with the weak rather than the strong; with the humble, not with the exalted.

"We have been taunted with forgetfulness of our ordination vow, in not 'obeying our bishop and other chief ministers, who, according to the canons of the Church, may have the charge and government over us.' A word in defence. Having been nearly twenty-seven years in the ministry, two only of these brethren were before us in the order of seniority, and of any canonical 'charge and government over *us*,' on their part, we are profoundly ignorant; nor, in review of many years of past and pleasant intercourse, can we call to mind a single instance in which they challenged our canonical *obedience.* As to the four junior presbyters, possibly our claim upon them might be regarded as rather stronger than theirs upon us; unless, indeed, the erudite and *courteous* editor, accustomed to speak '*ex cathedra*,' may consider himself as thereby authorized to 'lord it over us,' and 'have dominion over our faith.' The taunt, then, we must presume, concerns disobedience to our bishop only. If so, what 'godly admonitions' of his did we refuse to follow? for what admonitions did we receive? Our declaration on Friday evening, that we would probably communicate the next day, drew forth no monition that such communication would be fruitless or impertinent. To our protests of Saturday, no answer was received; reply being withheld, as we were subsequently informed, on the ground that a declaration of contingent action, which, in duty to our diocesan, we had felt bound to make, had by him been *regarded as a threat!* If it were so regarded, was silence the proper response to it? Where was the 'godly admonition' against what would have been in us the glaring offence of endeavoring by threats to intimidate our diocesan from the discharge of his spiritual functions? and where, again, we are compelled to ask, was his 'godly admonition' against the execution of the supposed threat, as leading to a 'disturbance of public worship,' and to a 'disorderly, unchurchlike, and unchristian procedure?' A last opportunity was afforded on Sunday morning, in the chapel of St. Stephen's Church (our very presence and questions, in connexion with our prior declarations, sufficiently indicating our intent)—why were we not then admonished, warned, and entreated to desist? Possibly stress was meant to be laid on *submission to the godly judgment* of our bishop and chief ministers! In reply, we would only say, it may well admit of question whether the decision against which, from the evidence in the case, we were constrained to protest, would have fallen within the purview of the Church, in that guarded expression '*godly judgment.*'

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* A mere expression of courtesy on the part of the bishop, which the gentlemen seem to have mistaken for vacillation.—*Ed. Churchman.*

* "It hath been holden that churchwardens, or perhaps private persons, who whip boys for playing in the church, or pull off the hats of those who obstinately refuse to take them off themselves, *or gently lay their hands on those who disturb the performance of any part of divine service, and turn them out of the church*, are not within the meaning of this statute. 1 Haw. 139." *Burn's Eccles. Law*, vol. 1, p. 391. The statute on which the comment of Hawkins is made, is one which provides for the punishment of "any person who shall smite or lay violent hands on another in any church or churchyard."

† "Shall try himself clear," are the words in 3 and 5 Ed. 6.

For the Churchman.

THE REV. ARTHUR CAREY.

There are but few young men who, under the trying circumstances in which Mr. Carey has been placed, would have awakened the same degree of interest. Both intellectually and morally, he is an object of admiration and esteem to all who know him. His early training in both respects was made under the happiest influences; his father being an English scholar of fine classical taste, and a Christian of the most fervent and exalted piety. He commenced his preparation for College under his father's instruction, and there can be no stronger proof of the thorough manner in which the foundation of his education was laid, than the success with which it was eventually crowned. He entered Columbia College in the Sophomore Class, in which at the time a young man of great talent and worth, the son of the Rev. Dr. Anthon, held the highest rank; and Mr. Carey carried off the palm at the conclusion of his course.

In the General Theological Seminary he pursued his studies in a quiet and noiseless way, but with such unremitted diligence, and such a thorough mastery of all the subjects upon which he was to prepare himself, that he there also, at the end of his course, appeared pre-eminent among his fellows. Though so much riper in knowledge than others, he was still too young in years to be canonically admitted to the order of deacon. With a view, therefore, to prepare himself in a more thorough and perfect manner than usual for his entrance upon the ministry, he resolved to immure himself one year longer in the Seminary, and to sacrifice, as he had done through his whole theological course, the comforts and delights of his father's house, than which few could have presented stronger attractions to an affectionate son.

The alliance of modesty and humility with genius and talent is by no means uncommon, but in the same degree, however, as in the present case, it is rarely seen. Nothing can exceed the apparent unconsciousness of all that makes him an object of so much interest to others. But in addition to his modesty and humility, there is such gentleness of manners, such sweetness of temper, such meekness and forbearance under obloquy and reproach, such a fitness, in appearance, even in thought, and certainly in word and deed, towards all by whom it might have been supposed he would have considered himself injured; that it would seem impossible for any one to see him without admiration for his virtues, and even compassion for his errors.

Indeed, how it happened that these things did not disarm a man of such kind feelings as Dr. Smith, is one of the enigmas in the human character which it is difficult to solve. When the axe or the faggot was considered the sole remedy for error, and life or death turned only upon opinion, this might have been easily understood. But it seems almost impossible to reconcile the strictness of the investigation into Mr. Carey's supposed errors, the pertinacity in purging them, the want of kind and charitable feeling in carrying the matter to extremity; with the better temper and more liberal views of the present age. This young man, by no means obscure and overlooked, but an object of pride to the institution in which he was nurtured, passed through the whole course of the General Theological Seminary without any censure of his opinions. He spent another year in it as a resident graduate, without any suspicion of heresy, so far as is known, on the part of the Faculty. He was for three years a teacher in the Sunday school of Dr. Smith, who from his sensitiveness to heretical pravity might have been supposed to snuff in the tainted breeze even at a distance; and yet no false teaching, no perversion of the tender minds of the children committed to his care, nothing indeed in the slightest degree inconsistent with soundness in the faith was ever discovered during the whole of that period, whatever might have been his peculiarities of opinion.

Indeed he was too noble and high-minded to abuse the confidence reposed in him, and it is his Christian simplicity, his manly frankness, his abhorrence of all concealment and disguise, which has led him into the difficulties, from which with a mean and grovelling spirit, he might easily have escaped. He unbosomed himself without reserve to one in whom he had unbounded confidence, little thinking that what was said in secret, would so soon be proclaimed on the house-top. The soul of honor himself, he thought he was safe with his pastor and friend.

And after all, ought there not to have been some indulgence even for the aberrations of a person so gifted, and a well-grounded hope that one so pure and conscientious would easily be reclaimed from any errors into which he might have fallen, when his fancy should become sobered and his judgment more matured? Mr. Carey has a remarkably acute and metaphysical turn of mind, which leads him into nice and subtile investigations, where ordinary men are neither able to follow him, nor to apprehend with precision the conclusions to which he comes. He has for several years led the life of an ascetic in solitude and self-denial, and of a laborious student supremely anxious to adorn the profession for which he was designed. And there is good reason to believe, that several of the points which have been objected to him were mere scholastic speculations, rather than deep-rooted and settled opinions which would have had any influence either on his preaching or practice. His sterling honesty and his deep, fervent, and reverential piety, were a sufficient guarantee that they would never be proclaimed in such a way as to disturb the peace and harmony of the Church. With all his rare intellectual endowments, and his Christian virtues and graces, would it not have been a pity to cast him from her bosom?

A gentleman of great piety and taste who belongs to the Presbyterians, and who holds the errors of Rome in abhorrence, happened to hear him in the afternoon of the day on which he was ordained. He was not aware, however, that the preacher was the person about whom there was so much clamor, and he therefore listened to him without prejudice. He was filled with admiration of the discourse, and remarked to a clergyman of the Church—"You have a treasure in that young man: he has the true spirit of the Gospel."

The New York University, at its late Commencement, conferred the honorary degree of Doctor in Divinity on the Rev. Alexander H. Vinton, rector of St. Paul's Church, Boston.

THE REV. DR. PUSEY'S SERMON.—By the time our paper is printed, the sermon of Dr. Pusey, which was the occasion of his suspension in the University of Oxford, will have been published by J. A. Sparks, 109 Nassau street. The sermon, as published by Mr. Sparks, will contain the preface, and *all the notes.* It was received and put into the hands of the printer on Wednesday, at 5 P. M., and as it will make about one hundred pages, the printers, (Messrs. Benedict & Co.,) deserve credit for despatch. We understand that two other editions are advertised, and we mention the fact in order that the friends of Mr. Sparks may give him their preference.

ST. PAUL'S COLLEGE.

The Annual Visitation of St. Paul's College by the Bishop of the Diocese, took place on the 17th and 18th insts., at which time there was a public examination both of the College classes and the school. There were present on the occasion, in addition to the Bishop, Archdeacon Cummins of Trinidad, the Rev. Drs. Milnor, Berrian, M'Vickar, and Seabury; the Rev. Messrs. Forbes, Goodwin, Bedell, Kellogg, and Sweetzer, of this Diocese; and the Rev. Mr. Stanley of Connecticut, Major Delafield of West Point, and Professor Lewis of the University of New York, and a number of the parents and friends of the students. The duties of each day were commenced by the reading of Daily Morning Prayer in the College Chapel, on Monday, by the Rev. Dr. Wainwright, acting rector of the College in the absence of the Rev. Dr. Muhlenberg, assisted by the Rev. Mr. Van Bokkelen, Secretary; on Tuesday, by the Rev. Dr. Milnor, assisted by the Rev. Mr. Forbes. The examinations in the different departments of Classics, Mathematics, &c., were carried on continuously for the greater part of the two days, and were in a high degree satisfactory to the gentlemen who attended them. They gave full proof of faithful instruction on the part of the professors and tutors, and diligence on that of the students. The examination of the school department in the Classics, Arithmetic, Algebra, Geography and French, was pronounced by several of the gentlemen present, to be one of uncommon excellence. On each day the guests dined in the common hall or refectory, in company with all the members of the College and School. On the second day, after thanks had been returned, the Rev. Dr. Wainwright, in the name and behalf of the absent rector, in a few appropriate words, returned thanks to the bishop and the other gentlemen who had honored the institution with their presence. To this the bishop responded. He expressed the high gratification which he in common with the gentlemen associated with him, had experienced in the present visitation. It afforded him special pleasure to meet on such an occasion a dignitary of the Church of England, to whom he was happy to hear the exercises had given as great satisfaction as to themselves. While all regretted the absence of the excellent rector who had so long presided over the institution with distinguished ability and success, he felt it to be no more than justice to him, as well as to the gentleman to whom he had committed for the time his responsible trust, to say, that never had St. Paul's College and School exhibited greater proficiency in scholarship, or more regularity in discipline, and never manifested a better promise of usefulness in promoting the cause of sound learning in connexion with Christian education.

COLUMBIA COLLEGE.—At a meeting of the Trustees of Columbia College, on Tuesday afternoon, the Rev. Charles W. Hackley, A. M., was elected to the vacant chair of Mathematics. We congratulate this ancient and venerable seat of learning on the accession to her faculty of one alike distinguished for scientific attainments, general scholarship, success as an instructor, and high moral worth. Professor Hackley filled the same chair, a few years since, in the New York University; and subsequently became the President of Jefferson College, Mississippi. The best wishes of many attached friends accompany him in his elevation to this dignified and responsible post.

CLERICAL CHANGE.—The Rev. R. B. Fairbairn, has taken charge of Christ Church, Troy, N. Y.

SEAMEN'S CHAPEL.—Divine services at the Seamen's Chapel, at the corner of Pike and South streets, which were commenced last Sunday morning, by the Rev. C. C. Parker, Chaplain to Seamen, under the direction of the bishop, and sustained by the Young Men's Church Missionary Society of this city, were attended by a large and respectable congregation, comprised mostly of seamen. The Society, however, were greatly encouraged in their enterprise by the presence of some very respectable ladies and gentlemen, who feel deeply interested in the religious and moral improvement of the 6,000 seamen who are constantly in port.

It is to be hoped, that this undertaking will be fostered by Episcopalians generally, in all our churches; and that the services will be, from time to time, attended by all who wish well to the enterprise, and would in any way contribute by their countenance to its support.

The Bethel Flag will be displayed on every Sunday morning, from the top of the edifice, in which divine services, commencing at the usual hours, morning and afternoon, will be held.

For the Churchman.

THE DOMESTIC COMMITTEE OF THE BOARD OF MISSIONS,

TO THE BISHOPS, CLERGY, AND LAITY OF THE CHURCH.

Rt. Rev., Rev. and Dear Brethren:

The Board of Missions has again met and adjourned, devolving upon us, *ad interim*, the whole administration of the missionary work of the Church in the Domestic Department.

Its proceedings are before you in the July and August numbers of the Spirit of Missions.

Having passed sundry resolutions expressive of its sense generally, of the mode in which these missions should be conducted, it assigned to the bishops, (*ex officio* members of the Committee,) within their respective jurisdictions, the appointment of stations and of missionaries, and the ordering of missions; in short, the whole spiritual function, the entire responsibility of the selection, assignment to station, and control of the missionaries.

Henceforth there can be no confusion, no misunderstanding, no shifting of responsibility from one functionary of the Church to another. Where God and his Church have placed it, there look we now, "that hands be laid suddenly on no man," for these the Church's posts of honor—there look we, that with all the judgment derived from a minute acquaintance with localities, the onset shall be made—there the trumpet, giving no uncertain sound, our missionaries shall prepare themselves for the battle. We fear not the result. Accountability, promptness, energy, simplicity and harmony, are secured; and whether our bishops send forth their appeals for men, or with a glance taking in all the capabilities of the theatre of operations, unfurl the banner of the Church, or jealous for the honor of the Lord of hosts, exercise godly discipline over those whose overseers they are in the house of God, all will be satisfied.

To the Committee duly convened and acting, an entirely distinct function has been committed, "*the collection and appropriation of funds, and the prescription of additional conditions on which they may be enjoyed,*"—enough, surely, to call forth the deepest solicitude, and employ the highest energies. It is to this their function your attention is asked.

We look naturally to the Board whose agents we are, to gather, if possible, its views in regard to the work assigned to us, and read in the record of its proceedings, that "it rests on the bishops especially, and through them on the clergy of the respective dioceses, to call forth regularly and systematically the resources of the Church, so as to render unnecessary all extraordinary efforts, to relieve the minds of the Committees respectively from all due anxiety on the subject of funds, and thereby enable them to do that effectually which was the design of the Church on their appointment, to wit, the managing with prudence and ability the resources confided to them. Until the respective dioceses shall rightly understand and truly discharge their duty in this respect, without expecting or deserving promptings from abroad, the work of the Church will not be perfectly accomplished."

Such language is not easily misunderstood. This Committee, in the collection of funds, is to rely mainly and primarily upon the Rt. Rev. and Rev. the clergy, to call forth the resources of the people regularly and systematically, to avoid as long as possible all extraordinary efforts; to abstain till silence would be treason, from all promptings on this subject, and from sending forth their Secretary or other agents to seek funds, and the rather confine themselves to managing with prudence and ability the resources confided to them.

On this occasion, then, we confine ourselves to an exposition of what we need, and how much we need it. The estimates for the year commencing 1st of April, call for nearly **$40,000**, or **$10,000** quarterly, or **$3,333 33** monthly. The first quarter of the year expired on the 1st of July. The amount in the Treasury on that day, was about **$5,800**, leaving a debt upon that quarter of about **$4,200**. With this deficit, we commence the second quarter, (July to October.) Let it be remembered, that this is for the salaries of the missionaries—their daily bread; which withheld, suffering to them, and to the cause, ruin must ensue. We speak not now of increased salaries, which, if the resolutions of the Board are carried out, will express more justly the sense of the Church, at least as to the minimum the missionaries should receive, but of the present small stipends; and of these we say, that such demands upon missionary funds ought always to be met *first*, met *cheerfully*, met *promptly.* That whoever has any thing to give, should give something *first* to the salary of the preacher, and then to other objects in the order of their importance and necessity. If the SALARIES OF MISSIONARIES remain unpaid, the whole machinery of missions becomes daranged—the very sinews of the conflict are wanting. Disaster, rout, defeat, disgrace, ruin, are the sure results.

In "*the collection*" of these vitally important funds, they look to the spiritual advisers and rulers of the Church to see that they are provided regularly, and at short intervals, with such portions of the indicated sum as they may find it in their hearts to give for the extension of Christ's Church in our own country.

In "*the appropriation*" of funds, they propose to have before them annual estimates of the several bishops in the missionary field of what will be necessary for the salaries and outfit of the missionaries within their jurisdiction; and also estimates, as carefully prepared as the nature of the case will admit, of what the Church will place at their disposal; and then proceed to appropriate to each diocese or district which they aid in support of missionaries, such sums as to them may seem consistent with the estimated means at their disposal, and most expedient for carrying on the missionary trust committed to them, leaving generally the minute subdivision of it (according to the estimates) to the dioceses respectively.

The last named estimates will be made with the understanding that all the funds of the Church for her Domestic Missions, i. e., the salaries of missionaries, will be dispensed through them, the Church's organ for this purpose. If, therefore, appeals should be made from any quarter of the missionary field, the tendency of which shall be to divert the funds on which they have in their estimate relied, from their treasury, how evident that confusion must prevail in the missionary work! How plain that the Committee's legitimate function, "the collection and appropriation of funds," will be interfered with!

As to "*the prescription of additional conditions*" in which their funds shall be engaged, the Committee remark, that beyond those enjoined by the Board, theirs will aim chiefly to secure for the Church full and satisfactory information, at least semi-annually, as to whom, in what places, in what proportion, and with what effect, the Church's missionary funds are dispensed; and also to convey some idea of the labors and services of the missionaries—"their work speaking for them."

The Committee beg leave to state as a reason why *more funds should be entrusted to them than heretofore*, that now the Board has determined, for the more effectual nurture and advancement of its missions, to make such provision for the Episcopate in the feebler dioceses as will enable it to exercise more effectual supervision of missionary operations; at the same time, it calls upon the energies of the parishes to do what they can for the full organization of the Church.

In any diocese now having a bishop, or now recognized as a portion of the Domestic Missionary field, and to which the Board shall have appropriated **$1000** per annum, if the income of the bishop thereof do not exceed **$500** raised for him by the diocese, the Committee have power to appropriate for his support **$500** per annum, or any less sum equal to that raised by the diocese, in consideration of said bishop supervising the missionary operations within his diocese.

This will require of course increased contributions, but the feeling of the Church being ever in advance of this determination, on the part of the Board, there can be no question that the requisite funds will be provided.

The same remark will apply to the increase of the missionaries' salaries. For the married missionary, the minimum, the Board declares, ought to be **$500**; for the unmarried, **$250** from all sources. This will generally be in advance of their present incomes, and will require increased contributions from the churches and the stations themselves. But what more just—what more necessary to the *success of our missions*—than a more adequate remuneration than heretofore, of those who, deny themselves as they may, still have wants like other men, and ought not to be driven for their supply to secular and uncongenial employments.

The Committee, recurring to what is stated above, and remembering that but **526** of our **1198** churches participated last year in this glorious privilege of making "*the wilderness and the solitary places glad*," earnestly call upon all concerned to give something quickly, something regularly, something often, something liberally, with faith and prayer, to DOMESTIC MISSIONS.

By order,
N. SAYRE HARRIS, Sec'y.

⁂ The Church periodicals are requested to give the above an insertion.

DIOCESE OF CONNECTICUT.

Ordination.—In Christ Church, Hartford, on the third Sunday after Trinity, Rt. Rev. Bishop Brownell admitted Mr. William H. Frisbie, an alumnus of the General Theological Seminary, to the holy order of deacons. Sermon preached and candidate presented by the rector.—*Chronicle.*

DIOCESE OF NEW HAMPSHIRE.

This diocese held its Annual Convention at St. Thomas' Church, Dover, on the 28th ult. The body was organized by the election of Rev. P. S. Ten Broeck, president, and Rev. William H. Moore, secretary.

Morning prayer was offered by Rev. P. S. Ten Broeck, the sermon was delivered by Rev. William H. Moore, and the communion service performed by Rev. Dr. Burroughs.

This was probably the most animated and interesting Convention which has been holden in this diocese for many years. The reports from the parishes were generally encouraging, and we trust the time has come, when, even in this diocese, the Church will arise and shine, and array herself in her beautiful garments.

The following are the parishes represented in the late Convention:

Grace Church, Plainfield, Trinity Church, Cornish, Rev. Henry Smith, rector; Union Church, Claremont, Union Chapel, Claremont, Rev. J. B. Howe, rector; St. Peter's Church, Drewsville, Rev. E. A. Greenleaf, rector; St. Andrew's Church, Hopkinton, Rev. C. Wolcott, rector; St. Paul's Church, Concord, Rev. P. S. Ten Broeck, rector; St. John's Church, Portsmouth, Rev. C. Burroughs, D. D., rector; St. Thomas' Church, Dover, Rev. William Horton, rector; St. Michael's Church, Manchester, Rev. William H. Moore, rector; making nine parishes with eight settled clergymen. Besides the above, the following belong to the diocese, but were not represented in the late Convention.

Church in Holderness, Rev. Robert Fowle, rector; St. Luke's Church, North Charlestown, vacant. Christ Church, Salmon Falls, Somersworth, vacant. St. Paul's Church, Great Falls, Somersworth, well nigh extinct.

There are, also, several important stations in the diocese, which it is only necessary to be occupied by able and judicious missionaries, in order to be rendered strong and active parishes.

A special Convention has been called by the Standing Committee, to meet at St. Paul's Church, Concord, on the first Wedneday in October next, for the purpose of electing a bishop of the diocese, provided it shall be deemed expedient.—*Christian Witness.*

DIED,

On Tuesday, 18th inst., Anthony, third son of the Rev. Anthony Ten Broeck, rector of Grace Church, Newark, New Jersey.

CALENDAR.

JULY.

23. Sixth Sunday after Trinity.
25. St. James the Apostle.
30. Seventh Sunday after Trinity.

AUGUST.

6. Eighth Sunday after Trinity.
13. Ninth Sunday after Trinity.
20. Tenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
27. Eleventh Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Queens County. Saturday, July 15th, confirmed 2 in the chapel of St. Ann's Hall, Flushing.

Fifth Sunday after Trinity, July 16th, in Zion Church, Little Neck, admitted the Rev. Henry M. Beare, Deacon, the Minister of the parish, to Priests' Orders.—Morning Prayer was read by the Rev. John M'Vickar, D. D., Professor of Moral and Intellectual Philosophy and Political Economy in Columbia College, New York, assisted by the Rev. John F. Schroeder, D. D., Rector of St. Ann's Hall, Flushing, who read the Lessons. The Sermon was preached by the Bishop, and the candidate presented by the Rev. Frederick J. Goodwin, Rector of St. George's Church, Flushing. The same Presbyters united with the Bishop in the laying on of hands, together with the venerable George Cummins, Archdeacon of Trinidad, in the British diocese of Barbados, and the Rev. Henry W. Sweetzer, Assistant Minister of St. George's Church, Astoria.

In the afternoon, confirmed 3.

In the evening, confirmed 7 in St. George's Church, Flushing.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

St. James the Apostle, Tuesday, July 25, Portchester, *Westchester County*, laying of corner stone.

Seventh Sunday after Trinity, July 30, Kingston, *Ulster County.*

Eighth Sunday after Trinity, August 6, Norfolk, *St. Lawrence County.* Friday, 11, *Hudson.* 12, Athens, *Greene County.*

Ninth Sunday after Trinity, August 13, Catskill. Tuesday, 15, Clermont, *Columbia County.* 16, Redhook, *Dutchess County.* 17, Ulster, *Ulster County.* 18, Hyde Park, *Dutchess County.* 19, Esopus, *Ulster County.*

Tenth Sunday after Trinity, August 20, St. Paul's Church, Poughkeepsie, *Dutchess County.* 21, Wappinger's Creek. 22, Marlborough, *Ulster County.* St. Bartholomew the Apostle, Thursday, 24, Patterson, *Putnam County*, Ordination A. M., Confirmation **P. M. Saturday**, 26, Fishkill, *Dutchess County.*

Eleventh Sunday after Trinity, **August 27**, A. M., Fishkill Landing, 4 P. M., Newburgh, *Orange County.* Tuesday, 29, Monticello, *Sullivan County.* Thursday 31, Walden, *Orange County*, Ordination A. M., Confirmation P. M. September 1, Goshen.

Twelfth Sunday after Trinity, **September 3**, A. M. Cold Spring, *Putnam County*, 4 P. M. Phillipstown. Tuesday, 5, Peekskill, *Westchester County.* Thursday, 7, Sing Sing. 8, Tarrytown. 9, Greenburgh.

Thirteenth Sunday after Trinity, September 10, A. M. Yonkers, 4 P. M. Tuckahoe.

Fourteenth Sunday after Trinity, September 17, Flatbush, *Kings county.*

Sixteenth Sunday after Trinity, October 1, St. Mary's Church, *New York.*

Where ordinations or institutions are to take place, the candidates are expected to see that at least two Presbyters, are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

NOTICES.

WASHINGTON COLLEGE.

The Annual Commencement of Washington College, Hartford, Connecticut, will be held on Thursday, the 3d day of August, at 10½ o'clock, A. M. The public, and especially those who feel an interest in the education of young men in the doctrines and principles of the Church, are invited to attend.

Candidates for admission to College will be examined the day previous. July 22, 1843.

WESTERN NEW YORK.

The Annual Convention of the Protestant Episcopal Church in the Diocese of Western New York, will meet in St. Peter's Church, Auburn, on Wednesday, the 16th day of August next, at 10 o'clock, A. M.

By order of the Bishop,
July 22, 1843. P. A. PROAL, Secretary.

PHI BETA KAPPA.

The Anniversary Meeting of the New York Alpha of the Phi Beta Kappa Society, will be held in the Philosophical Hall, on Tuesday, July 25th, at 2 o'clock, P. M.

The Anniversary Poem will be pronounced by the Rev. John W. Brown of Astoria, on the same day, at 4 o'clock, P. M. D. D. BARNARD, President.
A. M. VEDDER, Cor. Sec.
July 22, 1843.

☞ The Trust Funds received by the Treasurer of the Domestic Committee will in future be acknowledged only in the Spirit of Missions.
139 Broadway, July 22, 1843.

SECOND FRENCH CONGREGATION.

Divine worship in French, every Lord's Day, at 10½ A. M., and 7½ P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M. Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON,
July 22, 1843. 35 Murray street.

ST. SIMON'S CHURCH.

German Protestant Episcopal Congregation.

Divine service in the German language will be celebrated in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at half past 7 o'clock. Sermons by the Rev. Adolph Frost.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

New York, July 22, 1843.

☞ THE LARGE CHAPEL OF THE NEW YORK UNIVERSITY is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening*, at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on UNFULFILLED PROPHECY. Subject, next Sunday evening, THE MILLENIUM. *What is it?*

Episcopalians generally, are respectfully invited to attend. July 22, 1843.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

July 19, 1843.

The treasurer of the Domestic Committee has no acknowledgments to make this week, having received no contributions. THOMAS N. STANFORD,
139 Broadway.

☞ See Address of the Domestic Committee to the Church, third page of the Churchman of to-day.

FOREIGN MISSIONS.

The treasurer of the Foreign Committee very much regrets to report an entire failure of receipts during the past week. In vain of the urgent necessities of the Committee as stated in a note appended to his report of last week, he trusts that relief will at once be afforded; without this, serious embarrassment must of necessity ensue. F. S. WINSTON,
New York, July 19, 1843. Acting Treasurer.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The treasurer since his report of the 12th inst., has received the following contributions, viz:

"For missions in the Diocese of New York," enclosed in a note directed to Rev Dr Seabury, $10. From St James' ch, New York, Rev. John Dowdney, rector, from monthly offerings, $4 50. "An Episcopalian," per Thomas N Stanford, Esq, $50. St Stephen's ch, New York, Rev J H Price, rector, $23 50. St Paul's ch, Tompkinsville, Rev Wm Walten, rector, $11 62. St Thomas' ch, Mamaroneck, Rev J M Ward, rector, $3 38. Zion ch, Little Neck, L I, Rev H M Beare, collection, $4 25. Total amount, $107 25.

C. N. S. ROWLAND, Treasurer,
July 19, 1843. 55 Water street.

DR. PUSEY'S SERMON,

WILL be published this day, 21st inst., by J. A. SPARKS, 109 Nassau-street, (up stairs,) New York, a Sermon preached before the University of Oxford, on the Fourth Sunday after Easter. With Preface, Explanatory Notes, &c. By Rev. E. B. Pusey, D. D.; for which he was suspended from preaching before the University for two years. July 21.

RECEIVED and for sale, a Charge entitled the "BODY OF CHRIST," by Rt. Rev. Bp. Whittingham, of Maryland.

Also, the "WORK OF CHRIST'S LIVING BODY," by Rev. J. P. K. Henshaw, Bishop elect of Rhode Island.

J. A. SPARKS, 109 Nassau-street,
July 22. up stairs.

CATHEDRAL CHANTS.

A SELECTION of Cathedral Chants, adapted to the Service of the Protestant Episcopal Church in the United States; together with Services for the Communion; now first published in this country. A pamphlet containing the words of the Chants, arranged with the proper divisions, corresponding with the music, accompanies this selection. Arranged with organ accompaniments. By A. U. Hayter, Organist of Trinity Church, Boston. Just published, and for sale, by

J. A. SPARKS,
July 22. Churchman's Bookstore, 109 Nassau-st.

CHURCHMAN'S LIBRARY.

THE volumes of this series are printed uniform in size and style, and highly recommended by the Bishops and Clergy of the Protestant Episcopal Church.

The following are already published:

The Practical Christian, or the Devout Penitent; a Book of Devotion, containing the Whole Duty of a Christian. By Richard Sherlocke, D. D.; with a Life of the Author, by the Right Rev. Bishop Wilson. One elegant volume, 16mo—87½ cts.

The Early English Church; or Christian History of England in early British, Saxon, and Norman Times. By the Rev. Edward Churton, M. A. With a Preface, by the Right Rev. Bishop Ives. 1 vol. 16mo., elegantly ornamented. $1.

Learn to Die. Disce Mori, Learn to Die: a Religious Discourse, moving every Christian man to enter into a serious Remembrance of his End. By Christopher Sutton, D. D., a late Prebend of Westminster, 1 vol. 16mo., elegantly ornamented. $1.

Meditations on the Sacrament. Godly Meditations upon the most Holy Sacrament of the Lord's Supper. By Christopher Sutton, D. D., late Prebend of Westminster. 1 vol. 16mo., elegantly ornamented. $1.

The Golden Grove; a Choice Manual, containing what is to be believed, practised, and desired, or prayed for; the prayers being fitted for the several days of the week. To which is added, a Guide for the Penitent; or a Model drawn up for the help of devout souls wounded with sin. Also, Festival Hymns, &c. By the Right Rev. Bishop Jeremy Taylor. 1 vol. 16mo.

A Discourse concerning Prayer, and the frequenting Daily Public Prayers. By Symon Patrick, D. D., sometime Lord Bishop of Ely. Edited by Francis E. Paget, M. A., Chaplain to the Lord Bishop of Oxford. 1 vol. royal 16mo., elegantly ornamented. 75 cts.

Christmas Bells; a Tale of Holy Tide; and other Poems, by the author of Constance, Virginia, &c. &c. 75 cents.

Thoughts in Past Years; a beautiful collection of Sacred Poetry, by the author of the Cathedral. $1 25.

The succeeding Volumes will be

SPINCKES.—The Churchman's Companion in the Closet; or, a Complete Manual of Private Devotions. Collected from the writings of Archbishop Laud, Bishop Andrewes, Bishop Ken, Dr. Hickes, Mr. Kettlewell, Mr. Spinckes, and other eminent Old English Divines. With a Preface by Rev. Mr. Spinckes. Edited by Francis E. Paget, M. A. 1 vol. 16mo.

A KEMPIS.—Of the Imitation of Christ. Four Books, by Thomas a Kempis. First complete American edition. 1 vol. 16mo.

Disce Vivere—Learn to Live. Wherein is shown that the Life of Christ is and ought to be a Pattern unto the Life of a Christian. By Christopher Sutton, D. D., one elegant volume, 16mo.

D. APPLETON & CO.,
PUBLISHERS,
200 Broadway.

D. A. & Co. have also just published,

Parochial Sermons, by John Henry Newman, B. D., Fellow of Oriel College, Oxford. The six volumes of London edition, printed in two handsome octavo volumes of upwards of 600 pages each. $5.

⁂ The Sermons of Mr. Newman are pronounced by several of our bishops and clergy, to be superior to all others of modern times.

The Kingdom of Christ; or Hints respecting the Principles, Constitution, and Ordinances of the Catholic Church. By Frederick Denison Maurice, M. A., Chaplain of Guy's Hospital, Professor of English Literature and History, King's College, London. In one elegant octavo volume of 500 pages, uniform in style with Newman's Sermons, Palmer on the Church, &c. $2 50.

The History of the Reformation of the Church of England. By Gilbert Burnet, D. D., late Lord Bishop of Salisbury. With the Collection of Records, and a copious Index, revised and corrected, with additional Notes and a Preface, by the Rev. E. Nares, D. D. Illustrated with a Frontispiece and twenty-three elegantly engraved Portraits, forming four elegant 8vo. vols. $8.

(*List to be continued.*)

Books imported to order, by every steamer, in single copies or quantities, as may be desired, on the best terms. July 22—3tis

A LADY of experience in teaching, who can speak the French Language, and furnish satisfactory testimony of her character and abilities as an instructress in the ordinary English branches, may hear of an eligible situation, by applying to the Rev. Dr. Lyell, 77 Anthony-street. July 22.

JUST PUBLISHED,

REV. DR. JARVIS'S SERMONS.

TWO Sermons, by the Rev. Dr. Jarvis:—The first on Prophecy in general, the second in reference to the Doctrine of the Second Advent.

In pursuing this subject, Dr. Jarvis has been led to compile several original chronological tables, derived chiefly from sources not generally accessible, and throwing new light on some of the difficulties of scriptural chronology, the publication of which will form a valuable contribution to ecclesiastical literature.

J. A. SPARKS,
July 15. Churchman Bookstore, 109 Nassau-street.

THE following works, important to Churchmen, just received and for sale:

Bishop Bull's Vindication of the Church of England.
Dodsworth's Discourses on Romanism.
Knox on the Eucharist, with an Appendix, by Bishop J. Taylor.
Ratramn on the Body and Blood of the Lord.
Palmer's Letters to N. Wiseman, D. D., Numbers 1 and 2.

J. A. SPARKS,
July 15. Churchman's Bookstore, 109 Nassau-st.

BEAVEN'S HELP TO CATECHISING

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION is about to republish, under the joint revision of the AUTHOR and its EXECUTIVE COMMITTEE—A Help to Catechising. By the Rev. James Beaven, D. D. This little work will be found an exceeding valuable auxiliary in the matter of parental and Sunday school instruction. The copy used will be the *Second* London Edition, containing important additions to the first. The type adopted will be clear and the form substantial.

Church Depository, 20 John street,
New York, June 28, 1843.
July 1—tf

A VIEW OF THE PRIMITIVE CHURCH.

By Rev. A. B. Chapin.

JAMES A. SPARKS, 109 Nassau-street, has been appointed sole Agent for the above work. Persons wishing to subscribe for the work, or subscribers who have not received their copies, can be supplied by calling as above. July 15.

ORANGE COUNTY INSTITUTION.

THE REV. SAMUEL PHINNEY'S Select School, near the village of Newburgh, has been in successful operation for more than 13 years; its situation is retired, and one of the most healthful and beautiful in the United States, and but four hours sail from the city of New York. The pupils form a society by themselves, and are not allowed to leave the premises (which are large and extensive) without permission from the Principal. The number is limited to twenty-five, who all lodge under the same roof with himself; are uniformly treated with parental kindness; and the strictest attention is paid to their manners and morals. All branches requisite to give the scholar a complete English and Classical education are taught in the most thorough manner.

The Terms—For tuition, board, washing and fuel are $200 per annum, payable quarterly.

The French and Spanish Languages are taught, if required, for which no extra charge is made.

The scholars furnish their own beds, bedding and towels.

There are two vacations of three weeks each, in the course of the year, one commencing in October and ending on the first Monday in November, the other commencing in April and ending on the first Monday in May.

SAMUEL PHINNEY, Principal.
Newburgh, June, 1843.

REFFERENCES.

Rt. Rev. B. T. Onderdonk, D. D., Franklin street;
Messrs. Brown, Brothers & Co., Hanover street; William B. Crosby, Esq., Rutgers Place; Wm. R. Thompson, Esq., No. 88 John street, New York.
Rev. E. Nott, D. D., President of Union College, Schenectady.
Rev. John Brown, D. D., Newburgh.
James Hunter, Esq., Woodstock, near Philadelphia.
Messrs. Browns & Bowen, Philadelphia.
Messrs. Alexander Brown & Sons, Baltimore.
Next term commences July 24th, 1843.
July 15. 4t$

TEACHER WANTED.

AN election for Principal of the All Saints' Academy, (in All Saints' Parish, Waccamaw, South Carolina,) will be made in December, the close of the present term, when the resignation of C. W. Crouch, Esq., agreeably to notice, will take effect. The Academy will re-open on Monday, January 8, 1844.

Salary $1200 per annum, in semi-annual payments. The boarders in the Institution pay the Principal $12 per month for board.

For further information, address the Trustees at Georgetown, South Carolina, or the Rev. Alexander Glennie, rector of All Saints' Parish, who has a superintendence of the School.

R. F. W. ALLSTON,
T. PINCKNEY ALSTON,
JOHN D. MAGILL,
July 15—tN1. *Trustees.*

SEXTON.

WANTED by a respectable man, a situation as Sexton, or as Superintendant of any Burial Ground or Cemetery. The highest testimonials as to character and abilities will be submitted, from the most eminent clergymen, and other gentlemen of great respectability.

A letter addressed to A. B., care of Mr. James P. Burr, 90 Walker-street, will be immediately attended to. July 15—3t$

A STUDENT of the General Theological Seminary having some experience in teaching, would be glad to employ his vacation (of three months) in giving instruction in a school or family.

For particulars apply, if by letter post paid, to the Editor of the Churchman. July 8.

PRIVATE TUITION.

A PRESBYTER of the Church in the United States, and M. A. of Columbia College, N. Y., having just returned from Europe, is desirous of a few pupils, either Young Gentlemen or Ladies, to instruct in the Classics or English Literature, either at his own house or at the residences of his pupils.

Address No. 50 Franklin-street.

REFERENCES.

Right Rev. Bishop Benjamin T. Onderdonk.
" " " Whittingham.
" " " Eastburn.
Rev. Dr. Berrian.
" " Taylor.
" " Anthon.
" " Smith.
" " M'Vickar.
" " Turner.
" " Wilson.
" J. M. Forbes.
" B. I. Haight.
Prof. Chas. Anthon, LL. D.
Dr. John Stearns.
Curtis Bolton, Esq.
Louis Loutrel, Esq.
Thomas C. Butler, Esq.
George T. Strong, Esq.
July 8—2m

ORGAN MANUFACTORY.

ANTHONY-STREET, NEW YORK.

THE subscriber manufactures all kinds and sizes of Church and Parlor Organs, of improved construction, superiority of tone, and at extremely moderate and advantageous terms.

Also, those truly useful organs; possessing Barrel action in addition to the usual finger keys; by which Psalmody is performed in the first style of execution, and rendering this noble instrument perfectly available in Country Churches where Organists cannot be procured.

FOR SALE,

Several Parlor Organs, varying from $200 upwards.

Also, Church Organs, of great volume of tone, from $300 upwards.

Also, a large Church Organ, with two sets of keys, fourteen Stops, Pedals, Swell, Choir Bass, &c., in elegant white case, of classical design—10 feet wide, 15 feet high.

GEORGE JARDINE,
May 27—yly Organ Builder.

THE EPISCOPAL CHURCH DEFENDED;

WITH an Examination of the Claims of Methodist Episcopacy. By Rev. J. A. Bolles, A. M. For sale, price 37½ cents, by J. A. SPARKS,
Churchman Bookstore,
May 27. 109 Nassau street.

CROSWELL'S PRAYERS.

A MANUAL OF FAMILY PRAYER; adapted to the Various Seasons of the Ecclesiastical Year; with Prayers and Thanksgivings for special occasions. By Rev. Harry Croswell, D. D., Rector of the Parish of Trinity Church, New Haven. Just received and for sale at the
Churchman's Bookstore, 109 Nassau street.
July 1. J. A. SPARKS.

ERRORS OF THE TIMES:

A Charge delivered to the Clergy of the Diocese of Connecticut, at the Annual Convention, holden in Christ Church, in the city of Hartford, June 13, 1843. By the Rt. Rev. THOMAS C. BROWNELL, D. D. LLD., Bishop of the Diocese.

(*Continued.*)

Having concluded, brethren, more hastily than I could have wished, the remarks which I had purposed, on the abuses of the right of private judgment, in matters of religion; and adverted to some of the errors which have prevailed in modern times, in regard to the Church of God, and its ministry; I have now to call your attention to some kindred errors which have been gaining ground, and now extensively prevail, in relation to the Sacraments which Christ has established in his Church. And as the errors which relate to the subject of BAPTISM, seem to be the most deeply seated in the public mind, and are the most injurious in their tendency, I shall confine myself chiefly to the consideration of that sacrament.

It seems always to have been the dictate of infinite wisdom, to make the Church the great medium for communicating divine grace, and the blessings of salvation to a sinful world. Under the Mosaic dispensation, all the descendants of Jewish parents were commanded to be initiated into the Church of God, in early infancy, by the bloody rite of circumcision. Under the better dispensation, introduced by the coming of the Messiah, the boundaries of the Church were greatly enlarged, and all mankind were called upon to become members of it, by being baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost. By this act they were to be received as members of Christ's family, and heirs of all the promises pertaining to that Covenant which was sealed with the Saviour's blood.

In our Book of Common Prayer, the Sacrament of Baptism is exhibited as one of the most interesting institutions of Christ. The privileges it confers, the blessings of which it is the instrument, and the duties which flow from it, all concur to endear it to our affections, and to impress its importance upon our consciences. And yet, my brethren, perhaps there is no Christian duty which is so lightly esteemed by the multitude around us. The following language of the late President Dwight (Sermon 156) presents but too true a delineation of the sentiments which prevail among the denomination to which he belonged. "It is not unusual," says he, "for a minister of the Gospel to devote twenty-four sermons annually to the consideration of the Lord's Supper. On baptism, at the same time, ministers rarely preach. Perhaps it is no unreasonable supposition, that the subjects of this discourse ('Baptism—its reality and intention') are now, for the first time, brought out in the desk to the consideration of a great part of this audience. *Why such a difference is made between two institutions of Christ, invested with the same authority, solemnity, and influence, I am unable to determine.* But whatever may be the ground of this distinction, I am satisfied that it cannot be a good one. There is but too much reason to believe, that not only the persons, particularly the children, who have been baptized, but the parents also, are, in many instances, lamentably ignorant of the nature of this institution, the truths which it declares, the duties which it involves, and the privileges which it confers."

Again: "How many persons are now in this house, who have been dedicated to God by baptism in their infancy, and yet, who never thought of a single privilege, realized a single obligation, nor performed a single duty, created by this ordinance. It is perhaps questionable, whether some of them are not now ignorant whether they have been baptized or not!"

This is a pitiable account of the state of practical religion among one of the largest bodies of Christians in New England. And if we look abroad among the other dissenting denominations throughout our country, the prospect is little more encouraging.

To what causes are we to ascribe this general neglect of one of the most solemn institutions of the Saviour? It is certainly a wide departure from the standards of Faith adopted by the more early Protestant Christians. Is it because all creeds and standards of Faith, other than "the Bible without note or comment," have been so generally decried in these later times? Doubtless this prevailing sentiment has not been without its influence. Perhaps, too, the evil may be traced, in part, to those erroneous opinions concerning the right of private judgment in religion, and concerning the nature of the Christian Church and its ministry, to which I have already adverted. But the great source and fountain of this undervaluing and neglect of the Sacrament of Baptism must be sought in those NEW VIEWS OF RELIGION, which have sprung up in our country within the last hundred years. I allude to what was first called the "*New Light Theology*," introduced by Wesley, and Whitefield, and Edwards, and rapidly extended by their coadjutors. This theology appears to be a compound of excited feeling, with some of the subtleties of Calvinism; and its influence has now pervaded, in a greater or less degree, the general public mind of our country. According to the popular apprehension of this scheme, the essence of religion consists in a *sudden change of heart, wrought by the operation of the Holy Ghost, without the instrumentality of means;—perceptible to the mind, but independent of the co-operation of those who are the subjects of it.*[a] Connecting this experimental change with the Calvinistic doctrine of "*perseverance in grace*," the work of salvation is complete.

This is an absorbing view of religion, which swallows up every doctrine of the Gospel; whether it relates to faith or practice. There seems no further need of the aids of divine grace, nor of any of the instrumentalities which God has appointed for the salvation of men:—No need of a Church; no need of a ministry; no need of sacraments: *The work is finished!*

Doubtless there are many who would deny these consequences; and it is not for me to impute to any individual, sentiments which he expressly disavows. I may deem him inconsistent, though I have no right to call him insincere. But I appeal to the candid and enlightened observation of all, whether the *practical operation* of the theory be not such as I have described! How different is all this from the doctrines and means of salvation set forth in the universal Church of Christ, for more than fifteen centuries![b]

The true economy of the Christian religion, regards men as by nature the "children of wrath." It takes them from this state, which is called in Scripture the "kingdom of Satan," and transfers them, by baptism, into the family, household, and kingdom of the Saviour;—where they are called "children of God," "members of Christ," and "heirs of the kingdom of heaven." From adults, repentance and faith are required, as qualifications for baptism; and from infants, there is required a subsequent repentance and faith, which stands in the nature of a debt, and which they are bound to discharge when they come to years of discretion. After baptism, the person is regarded as in a *state of covenant relationship with God;* becomes entitled to the aids of his Holy Spirit; and, through the instrumentalities provided in his Church, is daily set forward "in the nurture and admonition of the Lord." This change of state, effected in baptism, is called in Scripture, and in the language of the baptismal office, *regeneration.* The word has been uniformly used in this sense, throughout the Christian world, till within the last two or three centuries. But in our days it is popularly applied, almost exclusively, to designate the process already referred to, and which is sometimes called the "new birth," or a "change of heart." The use of the word, in a sense so different from its former acceptation, has led to a lamentable misunderstanding, and misrepresentation, of the doctrine of baptismal regeneration, as held by our Church. It is probable, too, that another error has concurred in producing this misapprehension. The idea of "perseverance in grace" is popularly connected with that of a "change of heart," and it is hence inferred that if a person be regenerated in baptism, his salvation is secured. But the Church holds no such doctrine. It regards baptism as "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself as a means whereby we receive the same, and a pledge to assure us thereof."—But the grace vouchsafed in baptism may be misimproved and lost, and the subsequent influences of the Holy Spirit may be resisted. Hence God has provided the instrumentality of his Church to aid men during their state of probation. And the Church herself has provided a system of discipline and nurture, to direct and assist her children in the great work of their salvation. For the young she has provided a catechism of the chief articles of the Christian faith. By the rite of confirmation, she calls all her members to the solemn consideration, and renewal of their vows of baptism. On the holy Sabbath, her divinely constituted ministry expounds to them the way of salvation as revealed in the Gospel, and regularly dispenses to them the holy sacrament of the Lord's Supper, to be their "spiritual food and sustenance" during their pilgrimage on the earth. And after all this, it is to be feared that there will be but too many who will have received the grace of God in vain.

I know there are some, whose views perhaps are tinctured with the theology I have referred to, who would willingly soften, or explain away the language of our baptismal office. But after all I have heard and read, I believe there is but little real difference of sentiment among Churchmen on this subject, and that it has been mainly "a dispute about words." However amiable it may be to desire to make the doctrine more acceptable to dissenters, the effort must be unavailing. The fundamental principle of their theology stands directly opposed to it.

At the Savoy Conference, in 1661, the Puritans brought forward an objection to the following words in the baptismal office for infants:—"We thank thee, &c., that it hath pleased thee to regenerate this infant by the Holy Spirit,"—alleging that the words contained "a disputable point." But the reply of the bishops was sustained, as the doctrine of the Church:—"Seeing that God's Sacraments have their effects, where the receiver doth not, (*ponere obicem,*) put any bar against them, which children cannot do, we may say in faith, of every child that is baptized, that it is regenerated by God's Holy Spirit."[c] The true doctrine of the Church is, that the regeneration of the infant is not affected by any arbitrary decree of election, nor does it depend on the faith, or the prayers, or the intention of the minister, or of the sponsors, but on *the positive institution and promises of Christ;* by which, and by which alone, the Sacrament of baptism, as well as that of the Lord's Supper, *will always prove efficacious, unless hindered by the unworthiness of the receiver.*[d]

The language of our Prayer Book is not to be tortured or to be explained away in accommodation to Romanism, or to Puritanism; but is to receive a common sense and honest interpretation. The late Mr. Simeon, of Cambridge, was far from being a High Churchman, and yet he frankly sustains the true interpretation of the baptismal office. "If we appeal," says he, "to the Holy Scriptures, they certainly do, in a very remarkable way, accord with the expressions used in our Liturgy." St. Paul says, (Gal. iii. 27,) "As many of you as have been baptized into Christ, have put on Christ." Here we see the meaning of the expression, "baptized into Christ." It concludes all that had been initiated into the Christian religion by the rite of baptism; and of them universally does the Apostle say, "they have put on Christ." Does not this very strongly countenance the idea which our Reformers entertained, that the remission of our sins, and regeneration of our souls, is attendant on the baptismal rite?

(*To be concluded next week.*)

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[a] Wesley did not adopt the Calvinistic dogma of "perseverance;" nor has it been maintained by his followers. It should also be added, that new views of this great change have recently been set forth among us, in which man is represented as the efficient agent in the work. The change is regarded as the exclusive act of his innate free agency, by which, according to the technical expression, he "gives himself up to God." The theory is yet in its nascent state, and may lead to more important developments. Yet under all modifications, the change is considered not the less sudden or entire, and is often compared to the twinkling of the eye, or a flash of lightning.

There seems to be a natural desire in the heart of man to have the great work of his salvation effected in a moment, without leaving it dependent on "a patient continuance in well doing." The change of state, in baptism, the change appointed by Christ, is indeed sudden, but the *renovation of the heart* is the business of the whole life—aided by the sanctifying influences of the Holy Spirit.

[b] In the early days of New England," (says Tracy, "on the Great Awakening," p. 2,) "none but Church members could hold any office, or vote at elections. This is often mentioned as evidence of the bigotry and domineering spirit of the Puritans; but unjustly. It was so, and always had been so, throughout the Christian world. Throughout Christian Europe, both Romish and Reformed, the practice was, *to baptize all in infancy, and to consider them as members of the Church, unless excommunicated.* In childhood they were to be taught certain forms of faith and worship, after which they were admitted to the Lord's Supper; receiving confirmation from the bishop, where there were bishops, and passing through an examination in the creeds and catechisms, where the government was Presbyterian. . . . . . Such an administration of the ordinances is in perfect harmony with the doctrine of Baptismal Regeneration, held by the Papists, and incorporated into the Liturgy of the Church of England. For if Baptism is Regeneration, why should not all baptized persons, not excommunicated, partake of the Lord's Supper? Where this doctrine was not held, as in Scotland, for example, its place might be supplied by the habit of hoping that each communicant was a regenerate person. But in order to render such hopes possible, it must be held that the difference between the regenerate and others is *not apparent to men;*—that regeneration, ordinarily at least, produces no apparent change, of which the teachers and rulers of the Church may expect to find evidence by *examination;* and that, therefore, they must regard every one as regenerate, unless some scandalous offence gives evidence to the contrary."

[c] Cardwell's Conferences, p. 356.

[d] The XXVI. Article of the Church declares that the Sacraments "be effectual *because of Christ's institution and promise*, although they be ministered by evil men." And in perfect accordance with this, is the following article of the Westminster Confession of Faith:—"The grace which is exhibited in, or by the Sacraments, is not conferred by any power in them: Neither doth the efficacy of a Sacrament depend upon the piety or intention of him that doth administer it; but upon the *work of the Spirit*, and the *word of Institution*, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers."—This article was adopted, word for word, in the "New England Confession of Faith," adopted by the Elders and Messengers of the Churches assembled in Boston, May 12th, 1660. *See Chauncey's State of Religion,* p. 246.

POPULAR EVANGELICALISM.

Before concluding our remarks on this subject, we must return to a part of it to which we have only slightly alluded—namely, that tendency to sectarianism implied in the indifference of this party to the interests of the Church. For though they have been made the indirect instruments in contributing to her renovation, yet this issue, it must be remembered, was in no way the object of their intention. And this fact is amply confirmed, both by the contents of these volumes and by their extensive circulation. For while the young catechumens are extravagantly warned against the snares of the Romish Church, and the futility of adhering merely to the forms of any Church, not a word is said against the sin of schism, or danger of dissent, nor, in spite of the ostensible object of the book, in favor of our own Establishment. Indeed, so many vulgar and illiberal imputations are levelled against such as observe its outward rules, that it would cost a young mind but a short cut to conclude that separation is the sign of sincerity, and that an appearance of conformity is the thing most to be guarded against. In truth, the very head and distinctive doctrines of this party may be said to be at war with established externals. For it naturally follows that those minds which are excited to seek the workings of grace in themselves, and to pronounce upon the signs of it in others, and which are led to depend only upon an invisible fellowship of the spirit for the obligation to unity, will either disregard or exceed those forms which they look upon as the badge of indifference in the many who walk in them. Again, in the importance attached to all movement of the feelings, in opposition to any action of the understanding—in the encouragement held out to an excess of self-analysis, which can only end by bewildering the judgment—and in the self-deluding interpretation given to that dissuasion or opposition which inevitably awaits the line of conduct arising from such a state of mind—we find all that incipient tendency to extremes which demands change or innovation for its sphere of action. It is very dangerous for young people to be taught, though very natural in them to believe, that the system which evinces the greatest zeal in works of charity, and energy for the propagation of religion, for the present moment, is necessarily the one to which her interests in the long run may be the most safely intrusted. Nor is it possible for them to consider those outward establishments otherwise than superfluous, when they are led to conclude that so much can be done without them. They are delighted at the superior height Evangelical temperature has apparently attained, but do not reflect that their thermometer stands in the sun. Further, it is not for young and ardent minds, who, however piously convinced of the sinfulness of our nature, *must* always commence life with a false standard of human excellence—for therein lies the secret of youth's happiness—it is not in minds like these to pause and reflect that the true and only wisdom in all legislation, whether for a political or a religious object, consists in substracting all the bubble-stock of temporary excitement before you estimate the worth of your means—in computing your funds as they will stand when enthusiasm begins to cool—and in numbering your friends as they will abide when opposition begins to relax—and, above all, it is not in them, of themselves, to remember that the primary reason for an Established Church is identical with that which gave the Scriptures for our guide, and Christ for our salvation, and consists simply in the inability of human nature to do without.

But while the feelings of women in the cause of religion are thus easily excited—and God forbid it should be otherwise, even at the price of being as easily misled—their concurrence and support will always be sought and obtained for whatever system assumes the greatest amount of present devotional activity, as the highest assurance of permanent excellence. It, therefore, doubly imports the Christian men of the present day to guard their female friends and relatives from that contagious fervor to which they are by nature liable, not so much by combating its errors as by confessing the truths with which they are mingled;—knowing, that whatever charm a woman's heart may find in the apparent self-devotion contained in the doctrines we have described, the union of sound manliness and sound religion in the other sex has in the same heart, by the blessing of Providence, a higher charm still.—*London Quarterly Review.*

CONTROVERSY.

There are temptations to value one truth above another: to hold extreme opinions on one side, and inadequate views upon the other. There is a risk lest they who have embraced the whole of Catholic truth should regard themselves as teachers of those who have not, and, in endeavoring to correct the views of others, should forget to discipline themselves. There is danger, lest to *know* about doctrines, and to *speak* of them, be mistaken for a true and practical faith; lest to take *interest* in things concerning the truth, be held to be the same as the *holding* of the truth in sincerity. There are temptations to forget the meaning and relative value of all those external observances, which it is our duty to respect; for there is a tendency in every thing which imbodies a truth, whether it be an outward gesture or a verbal definition, to hide the treasure which it is required to keep: and we may justly fear lest, as some have learned to believe in the *doctrine* of justification by faith, rather than to believe in Christ himself, and in God who justifieth, so many of the present generation may be tempted to forget in the husk, which they most wisely keep, the fruit which is chiefly valuable. But the danger of which I now desire most earnestly to warn those to whom I speak, is the danger of spiritual pride, lurking in, and fostered by, a critical and controversial habit of mind. There are, I am afraid, many who read and hear with a single view to their own opinions, although unconsciously. Their eye glances down the page, and catches eagerly whatever pleases or offends: it beams with pleasure, when it falls upon a passage which expresses well the views of the reader; and seizes upon that which is contrary to them as an enemy: just as if these two classes of things only were worth observing, that which is favorable, and that which is unfavorable to the opinion of the reader; and thus the rest of the book is unregarded. The same thing occurs in hearing also. The ear catches what is very pleasant or very unpleasant to it. All things are measured by an internal rule. Those which agree with this are treasured up; those which exceed, or fall far short of it, are remembered for evil; and all the rest which lies between, or *which cannot be measured by such a rule*, is despised and forgotten. And by this same rule the views of parents and forefathers, and spiritual authorities, are tried, and approved or rejected. Nothing escapes the test, except the *persons* of men. For those whom I have described are, I trust and believe, the last people to speak unkindly or disrespectfully of the *persons* to whom they owe obedience and regard. Now, directly that we become conscious of this evil in ourselves or in others, we cannot hesitate to condemn it. Those very persons who are most afflicted with it are generally earnest lovers of the truth, and would not scruple to judge themselves, if only they saw themselves. And therefore I would speak to them with the very same self-suspicion and tenderness that I would have them think and speak of those with whom they disagree; with the same admiration of their zeal, and love of those portions of the truth which they possess, as I would desire that they should entertain towards others.—*Judge Not.*

From the English Churchman, June 8.

BURGHFIELD CHURCH.

Perhaps there is not within a circle of six miles round Reading, a parish of the same extent so thoroughly rural as Burghfield. Directly the traveller leaves the Bath road at the World's End Inn, he takes the principal road through Burghfield to Mortimer, and the adjoining borders of Hants. Entering the wide valley of the Kennet, he may cross the river at Burghfield-bridge, recently rebuilt, and following "the high road" about two miles, through a highly cultivated but thinly populated district, the church comes rather suddenly into view. For many ages it has been dedicated to St. Mary, the virgin mother of our Lord, and is rebuilt in the Anglo-Norman style of architecture, from a design by Mr. J. B. Clacy, architect, of Reading. The plan is cruciform, with a pointed tower terminating in a cross, and entrances at the west end. Entering at the principal doors, the interior arrangements are visible at a glance, the nave containing a wide central aisle, with open free benches on either side. Two transepts extending north and south are filled with pews, low and unobtrusive in form. The chancel termination is semicircular; the Lord's Prayer, the Creed, and the Commandments, occupying a series of arches, and beautifully lettered. The centre window above is of painted glass, the subject being the Virgin holding in her arms the infant Saviour. The floor of the chancel is elevated, and paved with red and white stone, lozenge-wise. In a small recess, called the credence, is a place for the communion plate, from whence it is removed on sacramental occasions to the table. The organ gallery is recessed over the western entrance, and opens into the church by a massive arch. The pulpit is of an elegant design worked in Bath stone, and the reading desk is a beautiful example of ecclesiastical architecture—an open circular arcade of stone work, considerably differing from the pretensions of the modern rostrum erected in many churches of the present day. The edifice will contain 608 persons, and to the poor is rightly devoted the largest and best portion of the space. The whole roof is open, showing the timbers with great effect.

Thursday was a great day in our rural annals. Never since the days of the Norman chieftains, whose piety doubtless founded the old church, or perchance at the burial of some of the mailed and helmeted Templars and Crusaders who lie there, has such a concourse been seen in old Burghfield. The mutilated effigies of these warriors are still to be seen "in grim repose," but their very names are lost.

"The knights are dust;
Their good swords rust;
Their souls are with the saints, we trust."
Coleridge.

From an early hour in the morning, groups of country people might be seen, talking over the approaching ceremony, and speculating on that apparently hopeless event, a fine day. About ten o'clock the visitors from Reading and the neighborhood began to arrive, anxious to obtain good sitting room, and to avoid confusion. Not the least in importance must we record several coach, carriage, fly, and phaeton loads of happy looking choristers, who had volunteered their exertions in aid of the musical portion of the beautiful service of the day, and who, confident in the abilities of their friend and leader, Mr. Binfield, resolved to venture on a trial, whether they *could* sing the praises of God with "the understanding" recommended by the Apostle. It was, in fact, a spontaneous gathering of the more advanced members of the classes studying vocal music on the Hullah system; and when we add that more than seventy of them took their seats in Burghfield church on that occasion, nearly all of whom provided their own conveyances, gave their unpaid assistance, and added something to the offertory collection of the day, we think that it is impossible to refuse due credit to the admirable spirit which dictated, and the ability which carried out so satisfactorily, this pleasing portion of the day's proceedings. And here we would very briefly notice, as affording some matter for reflection, that it is a novelty, or rather a restoration of what has been lost, to see an amateur choir, composed of persons in various grades of society, juveniles and adults, seated together in a country parish church, the highest, (if we may use the word in connexion with that house where all are equal,) not disdaining a once-despised office, and the humblest rejoicing in being able to exercise his talent in the service of its beneficent Giver. We may also notice the striking fact, as a good omen of the future extension of the practice of sacred music, that nine tenths of the unpretending choir which we have mentioned, were persons either in the prime of life, or on the sunny side of that era—a proof that the rising generation will be more musical than their fathers.

From the same paper, June 15.

SIR,—Allow me to remonstrate very earnestly against the admission into the columns of the English Churchman of any such views of new churches as that of Burghfield, given in your last number. In truth, very few, if any, *new* designs, are worth circulation; but this of Burghfield is, perhaps, the most undeserving of such recommendation that a pretty large acquaintance with new churches has brought under my own notice. You may not be aware that this design has been condemned *in toto* by one of the University Architectural Societies.

Shall I be trespassing on your pages by briefly enumerating some of the more obvious faults of this design?

The *cruciform* plan is quite unfit for a small church intended for our services.

The semicircular apse is a feature, which (it has been ruled) ought not now to be revived; particularly when used as a substitute for a proper chancel.

The *intended* style, Anglo-Norman, is one which it is idle to revive; being itself an imperfect form, and depending for its effect on that massiveness which it would be at once impossible and absurd for us to imitate.

The *real* style of the design possesses nothing in common with true Anglo-Norman; the plan and details being alike at variance with ancient examples.

The triplets in the transepts are features only suitable to a much larger church.

The whole arrangement of the west end is without authority, and of itself essentially clumsy. The semicircular *lobbies* cannot be too strongly condemned.

The tower is really below criticism. The way in which the different stages are managed, the obtrusive clock faces (in Anglo-Norman!) the attenuated arcade, the whole ending in a heavy plain cross, combine to show that the architect has not a single spark of the feeling or practical skill of an "Anglo-Norman" builder.

I have only mentioned a *few* of the more obvious faults.

I am, &c. S.

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